

Phology vol 37. THE 2
INFANTS-CAUSE

Pleaded, Clear'd, and Vindicated:

OR, THE

Concurrent HARMONY of all Parts

O F

Holy Scripture,

F O R T H E

Covenant-Interest, Church-Membership, and
Baptism of the Infants of Believers.

K By EDWARD HITCHIN.

Open thy Mouth for the Dumb, Prov. 31. 8.

Search the Scriptures, John 5. 39. Acts 17. 11.

*Those Things which are revealed belong unto us, and
to our Children, for ever, Deut. 29. 29.*

The Second EDITION.

L O N D O N :

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the Rose and Crown, in the Poultry, and James
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Printed for J. Johnson, and Sold by John O. Smith, at
the Old and New, in the Strand, and
Buckingham, at the Bank, in Pall-mall, 1780.

T O T H E
R E A D E R.

THE Author of the ensuing Papers, is a plain, humble, serious Christian, in a private Station: His Circumstances have not allow'd him the Advantages of improved Learning; but God has given him a clear Head, as well as an honest Heart, and he has been particularly led into a more than common Acquaintance with the Subject of Infant-Baptism, by the frequent Conversation he has had with many upon that Point. You will accordingly find in the following Treatise some Hints that are not usually to be met with in other Authors, and a large and laborious Collection of such Texts of Scripture, as do not only serve to give Light to each other, but all together greatly help to clear the main Point
in

To the Reader.

in hand. In short, you may here find a great Subject treated upon in an easy and natural Stile, fitted to the meanest Capacities, and fully expressive of the Author's Sense: The Arguments he uses are strong and solid; and he does generally avoid those hard Words and bitter Reflections that are too common with others on these Occasions. So that upon the whole, we apprehend it a very useful Tract, and what may be likely to confirm the Weak among ourselves, as well as to convince those on the opposite Side: For which Ends We do earnestly recommend it to your serious Perusal, and You with It to the Divine Blessing.

B. Robinson.

R. Billio.

James Waters.

I. Watts.

T H E

The Introduction.

SINCE we are commanded to *buy the Truth, and sell it not, Prov. 23. 23. The Faith once delivered to the Saints*, is not to be yielded up to Gain-sayers, *Jude 3.* Truth is precious, and must neither be parted with nor suppressed. If on the publishing of it Offence be taken, it is better to give way to such Offence, than that the Truth be abandoned.

Yet to prevent Offence, if possible, or at least to moderate and cool the Spirits of such, who are apt to be offended with those that plead the Cause of Infants (which yet is an Act both of Justice and Mercy, because they can't plead for themselves) I would intreat such Persons to consider, in the fear of God, a few Things in general, touching the Controversy about the Infants of the Faithful.

1st, If such Infants are indeed of the Number of God's Covenant-people, and Members of his visible Church and Kingdom, with a Right to Baptism, then 'tis a far greater Evil to deny it, and exclude 'em from all these, than it can be to own and receive them to all these, if they should not have right thereto; because 'tis much better and safer to err or exceed on the Side of Charity, Love and Mercy, than on the Side of Uncharitableness and Cruelty.

2^{dly}, Consider what it is you are so ready to be angry at, and strive against; Is it some great Loss and Damage to yourselves and Children? Or is it not really the greatest Privilege, next to that of your own Salvation, that believing Parents can enjoy either for themselves or Seed; And that which alone can quiet and comfort them concerning their Dying Infants?

3dly, Consider what it is you are so pleased with, and contend so earnestly for; Is it some great Privilege to yourselves and Children? Or is it not in Truth to have your Infants in the State and Condition of Heathens, Members of Satan's Kingdom, and not of Christ's Church; Strangers from the Covenant of Promise, &c? Ah! my Brethren, such cruel Zeal is to be avoided, and the Infants of such unkind Parents are to be pitied.

In short, the Controversy about Infants lies here; we plead for, and you plead against the *Continuance* of very great Privileges once granted of God to his People. Therefore,

4thly, Pray consider, that if you could carry the Day, and obtain all you desire and contend for, what is it you gain? Just nothing; nothing of Privilege, nothing but Loss and Damage: But if the Truth be found to lie on our Side, and you yield to it, then ye gain very much, both for yourselves and Seed.

Why then, I beseech you, are ye so earnest in contending for nothing? Or rather for that which is worse than nothing? Why so glad of, and industrious in spreading any thing that is writ against the poor Infants, and their Privileges? Why so transported with Joy on every little Advantage your Cause seems to get? I have often wondred, that every thing you meet with, that strengthens your Unbelief of the Promises made to your Children, should not make you more sad, and bring a great Damp on your Spirits: But instead of this, what clapping of Wings and crowing is there amongst you on such Occasions as if ye had found much Spoil, or obtained great Privileges for yourselves and Seed for ever; especially when you gain a Profelyte, when you get a believing Parent to let go, to reject and contemn all that Faith in, and Comfort which he once had from the Word and Promise of God concerning his Children; and get

get him to take up hard Thoughts of his Infants, to look on them as Members of Satan's, and not of Christ's Kingdom; yea, to take up hard Thoughts of our Blessed Lord himself, as if he would not endure the Infants of his People to come near him in the Church, or have any Relation to him as Lambs of the Flock to the great Shepherd. Such rejoicing is not good; but when Men have set up a Calf, they will dance about it.

Let none decline the Evidence of Truth, by the wonted Evasions of *the Invisible Church*. *The Case of Infants is a Secret*, &c. For the Church considered as Invisible, hath neither Ordinances nor Officers to administer them; the Church in *Abraham's* Family, that of the *Jews*, that of *Rome*, and the rest of the Churches to whom *Paul* wrote his Epistles, the Seven Churches of *Asia*, &c. were visible Churches. 'Tis the Church as *Visible*, that is *the Pillar and Ground of the Truth*, and Subject of Ordinances. Neither is the Case of Infants a Secret, any more than the Case of their Parents is so. There are (as I shall shew) Multitudes of Texts in which God's Will concerning them, is as plainly revealed, as 'tis concerning their Parents: *Secret Things belong to the Lord our God, but those Things which are revealed, belong to us and to our Children for ever*, Deut.

29. 29.

If any think it an indifferent Thing, whether the Infants of Believers are owned to be of the Number of God's People, within his Covenant, Church and Kingdom or not; an indifferent Matter whether they are Baptized or not; and from such *indifferent* Thoughts, blame those that shall plead their Cause, as if they meddled without Cause; Then I would answer such in the Words of Dr. *Tho. Goodwin*, who speaking of Infants Baptism, saith,

“ The Vindication of this great Truth, doth deserve
“ and challenge the choicest Abilities of the Divines

“ of this Age — And it will surely be rewarded by
 “ Christ at the latter Day, as a Work of more than
 “ ordinary Charity, to have pleaded and maintained
 “ the Right of these poor Members of his, who want
 “ a Tongue to speak for themselves.

“ In a Manner, half the Church of God, and that
 “ **The Purest Part** of it, Elect Infants, Dye (as
 “ well nigh half the rest of Mankind) in their Bud
 “ and Infancy, and grow not up to partake of the
 “ Dews and Influence of any other outward Ordina-
 “ nance; and were they deprived of this, should go
 “ out of this World (into which God only sent ’em
 “ to receive that, which should make ’em meet for the
 “ common Inheritance of the Saints) without any
 “ outward owning them, or visible Way of Blessing
 “ from him, that hath blessed them and us with his
 “ choicest Heavenly Blessings in Christ. Yea, and
 “ the other half of those that grow up to Glorify God
 “ in their riper Years; whereof, many are also Holy,
 “ even from the Womb: These also should, during
 “ their Years of Non-age, want an outward Badge,
 “ and any outward Acknowledgment of what they
 “ are, even Fellow-heirs of the Kingdom with their
 “ Brethren; which even in the Infancy of the World
 “ itself, whilst all were under Tutors and Gover-
 “ nors, was their Privilege. To clear therefore their
 “ Evidences, and set right their Title to this King-
 “ dom, and to shew forth a Writ and Warrant for
 “ their Enstallment and Admission into it, by Bap-
 “ tism, is an Act of the greatest Justice, as of Cha-
 “ rity. Dr. Goodwin’s Epistle before Mr. John Cot-
 “ ton’s Book of Infant-Baptism.

“ In the ensuing Treatise, many Texts are cited
 without writing the Words at length, for which I
 shall here account,

In Pleading and Vindicating the Infants Right, I
 propos’d as best, not only to insist on the Force of par-
 ticular

ticular Texts (which when I do, the Words are usually written) but also to shew how abundantly the Scriptures run this way: That so, from the whole Stream and harmonious Sense and Meaning of Scripture, there might be a concurrent Strength mustered up for the Truth; Having through Grace, by good Experience found, that any particular Truth of our Christian Religion, is best made out and clear'd, by laying together the several Texts that treat of it. For so we have the whole Drift of Scripture in that particular: The Texts giving light one to another, shew the intent and meaning of the Holy Ghost in them.

But to write the Words at length under every head, where there are many Texts together, would make such long breakings off betwixt the heads, that the Scope and Dependance of one thing on another would not so easily be perceived, and so the force of the Arguments would be much abated.

Also, 'twould have taken up much room, and made the Book too big for its designed End, or else have forc'd me to have only pick'd here and there a Text, which would have spoil'd my Design of shewing the Current and Drift of Scripture; without which, I see not how this, or any other Truth of the Gospel, can be fully clear'd and made out, to the Conviction or Silencing of its Opposers; for whose Sakes, 'tis necessary to have the Proofs at hand, cited under each particular Head: And as to others, they may doubt, one in one thing, another in another, &c. Each (if he please) may read and compare the Texts where he doubteth, without reading them where he is already established in the Truth of what is said.

THE INFANTS Cause Pleaded.

CHAP. I.

IT'S clear and plain from the whole Current of Scripture, that in all Ages of the Church, whatever Covenant of God any Man was under, his Seed were together with himself included and comprehended, in, or under the same Covenant. As for Instance,

'Twas thus in the Covenant of Works made with *Adam* before the Fall. *Rom.* 5. 12, 14, 15, 16, 17, 18, 19. *1 Cor.* 15. 21, 22.

And thus 'twas in the Covenant God made with *Noah*. *Gen.* 6. 8, 18, and 9. 1, 8, 9.

Thus it was in the Covenant he made with *Abraham*. *Gen.* 17. 7, &c.

Thus 'twas in the Covenant he made with the whole Tribe of *Levi*. *Mal.* 2. 4, 5, 6. with *Deut.* 18. 1, 2, 5. and *Numb.* 3. 11, 12, 15, 39, 40, &c.

Thus 'twas in the Covenant he made with *Phinehas*. *Numb.* 25. 10, 11, 12, 13. *1 Chron.* 23. 13.

Thus 'twas in the Covenant he made with *David*. *2 Sam.* 7. 11 to the end, and 23. 5. *1 Chron.* 17. 10. to the end. *Zech.* 12. 10, 12. *2 Chron.* 21. 7.

Thus 'twas in the Covenant he made with *his People*,
even

even *all Israel*, when they came up out of *Egypt*. *Exod.* 34. 23, 27. *Deut.* 4. 9, 10, 40. and 6. 1, to 11.

And thus 'twas too, when God renew'd his Covenant with *Abraham* to the whole Church of *Israel*, both *Israelites* and *Strangers* or *Profelytes*, just before their entring into *Canaan*. *Deut.* 29. 1, 10, 11, 12, 13, 14, 15.

Thus we see, whether God makes a Covenant with a Man, or a Family, or a Tribe, or the whole Church, still the Children are included in the same Covenant, and in the Promises and Privileges thereof.

If any deny this, let 'em shew from the Word of God, that ever he made, or promis'd to make, any Covenant with any Man, Family, Tribe or Church, with an Exclusion of their Children, from it and its Privileges, until after grown up, they by their own personal Act reject, either the Grace or Duties of the Covenant. See *Psal.* 103. 17, 18. *Deut.* 7. 6, 9, 12. 1 *Cbron.* 28. 9. *Psal.* 25. 10, 12, 13, 14.

If any are dispos'd to quarrel with the Doctrine taught in these and the like Scriptures, they are already answered by the Apostle; to whose Answer therefore I refer them, in *Rom.* 3. 1, 2, 3, 4, 5, 6, and 11, 20, 21, 22, 33, 36.

And as the Children are comprehended in the Parents Covenant, so also the Children of God's People and Visible Church, were together with their Parents Church Members; and that from the Womb, they were born within the Visible Church of God. For,

First, Such Promises are made to the Children, the Offspring of God's People, as none without the Visible Church, have Right to.

Secondly, The Lord challengeth such Children as *his own Children*, as *his Heritage*, as *Born to him*, as *his from the Womb*, as *Born by him from the Belly*, as *Carried by him from the Womb*, even to Old Age, &c.

Psal. 127. 3. *Joel* 2. 16, 17. *Ezek.* 16. 20, 21. *Isa.* 46. 3, 4. and 44. 2, 3, 4, 21, 22, 23, 24. *Psal.* 71. 6.

Thirdly, Some of these Children were *Nazarites* to God from the Womb, but none could be *Nazarites* to God out of the Visible Church, *Judg.* 13, 5, 7. *1 Sam.* 1. 11. *Luke* 1. 15. *Numb.* 6. 2, 3, 5, 8. *Her Nazarites were purer than Snow, and whiter than Milk,* *Lam.* 4. 7.

Fourthly, Some of these Children, had a Right to the Office of Priesthood from the Womb, which Office, none out of the Visible Church could have Right to; for the Priesthood was an Office in the Church: Yet, as the Rule and double Portion, so the Priesthood was the Birth-right of all the First-Born Males; and this before, and until the Levitical Law. And when the whole Tribe of *Levi*, (which included the House of *Aaron*) was taken to be the *Lord's*, to be the ordinary and standing Officers in the Church, *instead of all the First-Born that were Males: They were numbred, from a Month Old and upwards, even all the Males.* Therefore, Infants were Members of the Visible Church, both before, and under the Levitical Law, when the ordinary and standing Offices of the Church were, but otherwise could not have been Hereditary, *Gen.* 25. 31, 32, 33. *Heb.* 12. 16. *Exod.* 24. 5. *Numb.* 3. 11, 12, 15, 39, 40, 41, to 46. and 8. 14, 15, 16. *Luke.* 2. 22, 23. *2 Chron.* 31. 16, 18.

Fifthly, The whole Current of Scripture speaking of Church Members, and their Privileges and Duties as such, sheweth,

1st, That the Members of the Visible Church were of two Sorts, those *Born within*, and *Strangers Professed to the Church*, *Gen.* 17. 7, 12, 13, 23, 27. *Exod.* 12. 48, 49. *Numb.* 9. 14. *Jos.* 8. 33, 35. *Numb.* 15. 14, 15, 16, 26, 29, 30. *Ezek.* 47. 22, 23. *Est.* 9. 27. *Acts* 2. 39. *Gal.* 2. 15. *1 Cor.* 7. 14. *Rom.* 11. 17, 24.

2^{dly}. That those Born within the Church, were the Natural Seed of such as were in the Church; the Natural

tural Seed, both of *Abraham* and of Profelytes successively in their Generations, till any of 'em, by or for their own actual Sin were cut off. See the Texts last cited.

3dly, That the Natural Branches, Born within the Church, were the principal part of it to whom the Church Privileges did firstly belong; the Profelytes being brought into their Privileges, not they into the Profelytes, *Isa.* 14. 1. and 56, 6, 8. *Rom.* 11, 16, 17, 18. *Exod.* 12. 48. *Ezek.* 47. 21. *Epb.* 2. 12, 13, 19, and 3. 6.

4thly, That the Holy Scripture observeth this Distinction of Members of the Visible Church into these two Sorts, both before and after, as well as under the Levitical Law; before and since, as well as when the Church was National; and therefore 'twas not peculiar to the Levitical Law and National State, to have the Visible Church made up of these two Sorts of Members, Natural and Ingrafted; such that were Born within, and such that were Profelyted to the Church. *Gen.* 17. 7, 12, 13, 23, 27. *Exod.* 12. 48, 49. *Numb.* 9. 14. *Jos.* 8. 33, 35. *Numb.* 15. 14, 15, 16, 26, 29, 30. *Ezek.* 47. 22, 23. *Esther* 9. 27. *Acts* 2. 39. *Gal.* 2. 15. 1 *Cor.* 7. 14. *Rom.* 11. 17, 24.

And when Persons that were, or should be Fathers, were cast out or received into the Covenant of Promise and Visible Church, 'twas not as single Persons, but as Heads and Fathers of a Seed and Household. *Mal.* 1. 1, 2, 3, 4, 5.

When *Cain* was cast out, his Seed and Posterity were cast out with him. See the like in *Canaan*, *Ishmael*, *Esau*, the Ten Tribes, the Branches broken off. *Rom.* 11. In all which Instances, their Seed and Posterity went out with them.

On the contrary, when any from the Heathen Profelyted, and were received into the Covenant and Visible Church, as first fruits of us Gentiles, their Seed

were

were receiv'd together with them, and were Circumcised as well as the Father. Nay he might not keep the Passover himself (to which our Lord's-Supper answers, *1 Cor.* 5. 7, 8. as their Circumcision is answered in our Baptism, *Col.* 2. 11, 12. *Gal.* 3. 27, 28.) till all his Males were Circumcised. *Exod.* 12. 48, 49, 50. compar'd with *Acts* 16. 15. *Gen.* 17. 10, 11, 14. From the whole it's clear, that some are receiv'd into the Covenant and Church on their own actual Faith; and others, viz. Infants, are in through their Parents Faith.

Now to deny, that Infants are in the Covenant of Grace by their Parents Faith, and then say (as many do) they are incapable of Faith, and so of entering into Covenant in their own Persons; is to exclude 'em from the Covenant of Grace, and from the Means of Entrance into it; and so consequently from Salvation, unless happily, they can find out some New and Unscriptural Way of entering into Covenant, or of being saved out of Covenant.

The Spiritual Privileges of Believers Infants, together with their Parents Belief thereof, is clearly held forth by, and signified in the Proper Names which the Godly Fathers gave to many of their Infants. I shall instance in a few, out of many of those Names, as I find 'em Written and Interpreted in that Work, Intituled, *A Brief Table of the Interpretation of the Proper Names; &c.* which is often placed at the end of our Old large Bibles, *Viz.*

Obadiab, a Servant of the Lord, *1 Kings* 18. 3. *Obad.* 1. 1. *Bathshua*, the Daughter of Salvation, *1 Cbr.* 3. 5. *Abiel*, my Father is God, *1 Sam.* 9. 1. *Eliab*, my God the Father, *Numb.* 26. 8. *Eliatba*, thou art my God, *1 Cbron.* 25. 4. *Elidad*, the Beloved of God, *Num.* 34. 21. *Elibu*, He is my God, *Job* 32. 2. *Elisha*, my God saveth, *1 King.* 19. 16. *Elishaphat*, my God judgeth, *2 Cbron.* 23. 1. *Eluzai*, God my Strength, *1 Cbr.* 12. 5.

Ezeliab,

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Ezeliab, near the Lord, 2 *Chron.* 34. 8. *Hemoch*, Taught or Dedicate, *Gen.* 5. 18, 22. *Harim*, Dedicate to God, 1 *Chron.* 24. 8. *Helkiab*, the Portion of the Lord, 2 *King.* 18. 18. *Jer.* 1. 1. *Jakebel*, Hope in God, or beginning in God, *Gen.* 46. 14. *Jeboadan*, the Lord's Pleasure, 2 *Kings* 14. 2. *Ittiel*, God with me, *Neb.* 11. 7. *Jezreel*, the Seed of God, *Jos.* 15. 56. *Malchiel*, God is my King, *Gen.* 46. 17. *Caselubim*, as pardoned, *Gen.* 10. 14. *Mesha*, Salvation. 1 *Chron.* 2. 42. *Zachai*, pure, *Ezra* 2. 9. *Zadok*, justified or just, 2 *Sam.* 8. 17. *Josher*, Righteous, *Jos.* 10. 13. *Naariah*, a Child of the Lord, 1 *Chr.* 3. 22. *Abdeel*, a Servant of God, *Jer.* 36. 26.

To deny, that the Children of the Godly were of the Number of God's People, within his Covenant, Church and Kingdom, or to say they enjoy'd only carnal Privileges, is in effect to say, the Holy Fathers did but mock and deceive their Children, in imposing on them Names that signified the choicest Spiritual Privileges, that can be enjoy'd in this Life by any, whether Adult or Infant.

It's also very observeable, that as throughout the Bible, the Promises run to Believers and their Seed: So the Threatnings against the Wicked, and those out of Covenant, run to them and their Seed, *Mal.* 1. 1, 2, 3, 4, 5. *Exod.* 20. 5. *Exod.* 34. 7. *Jer.* 32. 18. *Psal.* 37. 26, 28. As the Seed of the one is *Holy*, so the Seed of the other are *unholy*. 1 *Cor.* 7. 14.

C H A P. II.

THIS Chapter containeth a Table of Scriptures, shewing what Promises and Privileges the Lord hath been graciously pleased to grant to the Seeds, Buds, and Offspring of his People as such, both before and since Christ's coming in the Flesh. And from the concurrent harmonious Sense and Meaning of these Scriptures, it's plain, Blessed be God, that the Children

dren of Believers, as such, were in the Lord's Cove-
nant, and Church-Members with their Parents, from
Adam to *Moses*, and from *Moses* till the coming of
Christ; and that they were, are, and shall be so, from
the coming of Christ till the end of the World. First

Book.	Ch.	Ver.	Book.	Ch.	Ver.
<i>Mal.</i>	2.	15.	<i>Deut.</i>	30.	19, 20.
<i>Gen.</i>	6.	1, 2, 3, 4, 18.		31.	11, 12, 13.
	9.	1, 8, 9.	<i>Joth.</i>	8.	35.
	15.	5, 6.	<i>2 Sam.</i>	7.	24.
	17.	7 to 12, 19.	<i>2 King.</i>	13.	23.
	18.	19.	<i>1 Chro.</i>	16.	13, 14, 15, 16.
	21.	4. with <i>Acts</i> 7. 8.		17.	
	33.	5.	<i>2 Chro.</i>	20.	4, 6, 7, 13.
<i>Exod.</i>	12.	48, 49, 50	<i>Ezra</i>	9.	2.
<i>Isa.</i>	56.	6, 7, 8.	<i>Psalms</i>	8.	2
<i>Ezek.</i>	47.	22.		22.	9, 10, 30, 31
<i>Isa.</i>	49.	22.		33.	11, 12.
<i>Numb.</i>	15.	13, 14, 15, 16.		37.	25, 26.
<i>Numb.</i>	9.	14.		45.	16.
<i>Exod.</i>	15.	2.		69.	35, 36.
	19.	5, 6.		71.	5, 6, 17, 18.
	34.	23.		78.	2, 3, 4, 5, 6, 7
<i>Levit.</i>	25.	41, 42, 54, 55.		86.	16.
with <i>Psal.</i>	116.	16.		90.	16.
	26.	9, 42, 44, 45.		103.	17.
<i>Deut.</i>	4.	8, 9, 10, 31, 37,		105.	6, 7, 8, 9, 10.
	40.			111.	5, 9.
	5.	29.		112.	1, 2.
	6.	2, 3, 6, 7, 8, 9,		115.	12, 13, 14, 15
	10.	20, &c.		127.	3, 4, 5.
	10.	15, 16.		128.	3, 4, 5, 6.
	30.	6.		147.	13, 19, 20.
	12.	25, 28.		148.	12, 13, 14.
	29.	10, 11, 12, 13,	<i>Prov.</i>	20.	7.
	29.				

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ve. Book.	Chap.	Ver.	Book.	Chap.	Ver.
on Prov.	22.	6.	2 Cor.	1.	20.
of Eph.	6.	4.	Rom.	15.	4, 8, 10.
on Psalm	34.	11.		11.	28, 29.
1st Deut.	6.	7.	John	10.	35.
Isaiah	22.	24.	Psal.	119.	89, 90.
	29.	22, 23, 24.	Psal.	111.	8, 9.
	41.	8, 10.	Matth.	18.	2, 3, 4, 5, 6,
	40.	11.			10, 14,
	44.	1, 2, 3, 4, 21,	Mark	9.	36, 37.
		22, 23, 24.	Luke	1.	15, 41, 44, 50,
	45.	17, 19.			54, 55, 72, 73.
	46.	3, 4.	Matth.	19.	13, 14, 15.
	59.	20, 21.	Mark	10.	13, 14, 15, 16.
	61.	1, 8, 9.	Luke	18.	15, 16, 17.
	65.	8, 9, 23, 24.		19.	9.
	66.	22.	Acts	2.	38, 39.
1st Jer.	1.	5.		3.	13, 25, 26.
	30.	9, 10, 19, 20,		13.	32, 33.
		22.		15.	10.
	31.	1, 17, 34, 36,		11.	14.
		37.		16.	15, 31, 33.
	32.	38, 39, 40.		26.	6, 7.
18. Eze.	16.	20, 21,	Rom.	3.	1, 2, 3, 4.
6, 7	37.	23. to the End		4.	11, 12, 13, 16.
Joel	2.	15, 16, 17.		9.	4.
Micah	7.	18, 19, 20.		11.	16, 17, 18.
10. Zech.	8.	3, 5, 8.	Eph.	2.	19.
	10.	7, 8, 9.		3.	6.
Mal.	1.	1, 2, 3, 4, 5.	1 Cor.	10.	1, 2, 3, 4.
Hagg.	2.	5.	Gal.	3.	7, 8, 9, 13, 14,
1st Jer.	31.	1, 2, 3, 7, 9.			15, 17, 18, 29.
6. Psalm	90.	1.	Eph.	2.	11, &c. to
10. Isaiah	51.	1, 2, 4.			ver. 7. of Ch.
14.					3.
Prov.					2 Tim.

Book.	Ch.	Ver.	Book.	Ch.	Ver.
2 Tim.	1.	3, 5.	Mark	7.	26, 27, 28,
Titus	1.	6.	Rom.	11.	17, 21, 24.
Heb.	6.	12. to 18.	Gal.	2.	15.
Exod.	32.	13.	Ezek.	16.	20, 21.
Deut.	10.	15, 22.	John	4.	22.
Heb.	11.	12, 13.	Ezek.	47.	22.
Deut.	7.	6, 7, 8, 9.	Mark	10.	14, 16.
			1 Cor.	7.	14.

Secondly, The Scriptures next under-written, di-
by Way of Prophecy promise and foreshew, that the
Children of the Lord's People, both Jews and Gen-
tiles, under the *New Testament*, should have and en-
joy the same Grant and Privileges of Covenant Inte-
rest, and Church-Membership, as the Seed of his
People as such, had, and enjoy'd before Christ's Com-
ing; and who shall revoke what God hath granted
or give the flat Lye to so many Texts of Scripture?

Book.	Ch.	Ver.	Book.	Ch.	Ver.
Gen.	9.	27.	Jer.	32.	38, 39, 40.
Matt.	21.	41, 43.	Ezek.	37.	24, 25, 26, 2
Gen.	12.	3.	Zech.	10.	6, 7, 8, 9.
Acts	3.	25.	Psal.	102.	26, 27, 28. wi
Isa.	49.	22, 25.	Heb.	1.	11, 1
	65.	23.	Jer.	30.	9, 20.
	66.	20, 21, 22, 23.	Gal.	3.	4, 28.
	61.	1, 8, 9.	Gen.	17.	7, 9.
Jer.	31.	1, 34.			

Let the Prophecies fore-going, be duly consider'd
because those who differ, cannot but acknowledge, that
many of them speak of the New Covenant, the Co-
venant of Grace, as to be dispensed under the *New*
Testament; and in them, the Children, the Offspring
are plainly expressed.

Thirdly, The Gospel-offer to both Jews and Gentiles, was Made and Preached to Houses, as such, both by Christ and his Apostles; which was according to *Abraham's* Covenant, and to the former Practice of converting and receiving Profelytes: See these Texts.

Book. Ch. Ver.

Luke 10. 1, 5. }
Acts 10. 36, 37. }
Acts 2. 39.
 3. 25, 26.

Book. Ch. Ver.

Luke 19. 9. }
Acts 11. 14. }
 16. 31.

Fourthly, The Truth pleaded for, is also clear by the Event, which answers to the Promise; for as the Gospel was Preached to Houses, as such, so it took effect in, and spread itself through whole Houses: See and compare the following Texts.

Book. Ch. Ver.

John 4. 53.
Luke 19. 9.
Acts 16. 14, 15, 31, 33.
 18. 8.
Rom. 16. 3, 5, 10, 11.
1 Cor. 7. 14.

Book. Ch. Ver.

1 Cor. 1. 16.
 16. 19.
Col. 4. 15.
Philem. 2.
Eph. 1. 1. with Ch. 6.
2 John 1. (1, 4.

From whence 'tis clear, that the Apostles preached to Houses, disciplined Houses, and Baptized Houses, according to *Gen.* 17. *Exod.* 12. 48, 49. *Ezek.* 47-22. and to the whole Current of Scripture.

Fifthly, Texts that prove Infants are capable of, and that some have in 'em the Seeds and Principles of Grace, Faith and Holiness. Compare the Scriptures.

Book. Ch. Ver.

Deut. 30. 6.
Luke 1. 15, 41, 44.
Ios. 12. 3.
Psalms 8. 2. }
Matt. 21. 16. }
Psalms 22. 9, 10.
 71. 5, 6, 17.

Book. Ch. Ver.

1 Sam. 1. 22. to the end }
 2. 11, 18. 19. }
Isa. 59. 21.
 61. 8, 9.
 46. 3, 4.
 65. 23.
Mal. 2. 15.

Matt.

Book.	Ch.	Ver.	Book.	Ch.	Ver.
<i>Matt.</i>	18.	2, 3, 4, 5, 6.	<i>Eph.</i>	6.	1, 4.
<i>Mark</i>	9.	36, 42.		1.	1.
<i>Rom.</i>	11.	16.	<i>Isa.</i>	54.	13.
<i>1 Cor.</i>	7.	14.		44.	1, 2, 3, 4, 24.
			<i>Jer.</i>	1.	5.

C H A P. III.

Object. **W**E are now, since Christ's Coming, under the New Covenant, the Old Covenant is vanish'd away, &c. *Heb.* 8. 13.

Answer. This hurts not our Infants in the least, because they are, together with their Parents, in the New Covenant, as administer'd since Christ's Coming, as much every Way, as Infants were in Covenant with their Parents before. *Behold, I will lift up mine Hand to the Gentiles, and they shall bring thy Sons in their Arms; and thy Daughters shall be carried on their Shoulders — And I will save thy Children.* *Isa.* 49. 22, 25. *For they are the Seed of the Blessed of the Lord, and their Offspring with them, Isa.* 65. 23. *For as the new Heavens and new Earth — so shall your Seed and your Name remain. Isa.* 66. 22. *I will make an everlasting Covenant with 'em, and their Seed shall be known among the Gentiles, and their Offspring among the People; all that see them, shall acknowledge them, that they are the Seed which the Lord hath Blessed. Isa.* 61. 1, 8, 9. *They shall serve the Lord their God, and David (i. e. Christ) their King, whom I will raise up to them, their Children also shall be as afore-time. Jer.* 30. 9, 20. *with Gal.* 4. 28.

At the same Time saith the Lord, will I be the God of all the Families of Israel, and they shall be my People, Jer. 31. 1, 34. *I will give them one Heart and one Way, that they may fear me for ever, for the good of them and of their Children after them. Jer.* 32. 38, 39, 40. *And*

David

David (i. e. Christ) my Servant shall be King over them, — even they and their Children, and their Childrens Children for ever; and my Servant David (i. e. Christ) shall be their Prince for ever: Moreover, I will make a Covenant of Peace with them, it shall be an everlasting Covenant, and I will place them, and will multiply them, and will set my Sanctuary in the midst of them for evermore: — and I will be their God, and they shall be my People, &c. Ezek. 37. 24, 25, 26, 27, 28. The Promise is to you and to your Children, Acts 2. 39.

If God makes no Covenant with any Man, Family, Tribe or Church, but he comprehends the Children with the Parents in it, (as hath been proved) then it's to no purpose to plead that we are under this or that Covenant.

When we read of the Old and New Covenant, we are not to think that by the first is meant the Books of Scripture written before Christ's coming, and by the latter the Books written since. Christ did not abolish the Scriptures of the *Old Testament*, though he did the Levitical Law and Priesthood contained in them, *Heb. 12. 27.* telleth us, there were some things *that might be shaken*, and that these were *removed*; and that there were other things which *could not be shaken*, and that these *remain*. *2 Cor. 3. 11.* telleth us of *something done away*, and of *something which remaineth*.

Now God's Covenant, *Gen. 12. 3.* and *15. 5, 6.* and *17. 7, 9, 10.* with *Abraham* and his Seed, comprehending the Infant Seed in their Generations, was not, could not be shaken, removed or taken away, but remaineth still, and is the Covenant of Grace or New Covenant. For,

First, It is called an *everlasting Covenant* through both *Old and New Testaments*, (see the Scriptures below in the Third Head) and is never said to be Old, Faulty, or Taken away.

C

Secondly,

Secondly, It was founded on pure Grace without Works, *Rom.* 4. 1, 2, 3, 4, 5, 14, 15, 16. therefore 'tis the Covenant of Grace.

Thirdly, The Covenant of God with *Abraham* as running from Parents to Children is confirm'd both by the *Oath of God* and *Death of Christ*, for an everlasting Covenant; And so is our Gospel or New Covenant, *Heb.* 12. 27. *The Faith once delivered to the Saints.*

1st, It's confirmed by Oath, (as these Scriptures shew) and therefore it is the Covenant of Grace and unchangeable.

Book Ch. Ver.

Gen. 22. 16, 17.

Deut. 7. 6, 7, 8, 9.

1 Chro. 16. 13. to 18.

Micah 7. 18, 19, 20.

Psalms 105. 6, to 11.

Book Ch. Ver.

Gal. 3. 17.

Heb. 6. 13, to 18.

Exod. 32. 13.

Deut. 29. 11, 12, 13.

4. 31, 37.

2^{dly}, It's confirm'd by *Christ the Minister, Messenger*, and *Surety* of the Covenant. See the Texts following.

Book Ch. Ver.

Rom. 15. 8, 9.

Mal. 3. 1.

Daniel 9. 27.

2 Cor. 1. 20.

Book Ch. Ver.

Luke 1. 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74.

Heb. 8. 6. with 10. ver.

13. 20 with *Gen.* 17.

9. 15, 16, 17. (7.

From these Scriptures compar'd, it's evident that 'tis one and the same Covenant that is confirm'd by God's Oath, and by Christ. Therefore,

Fourthly, The Covenant that Christ confirm'd by his Blood, was the *Covenant of Grace*; but the Covenant that Christ confirm'd by his Blood, was the very *same Covenant* that God had before confirm'd by his *Oath*, and that was the *Covenant of God with Abraham*, *Gal.* 3. 17. Therefore the Covenant of God with *Abraham*, was the Covenant of Grace or New Covenant.

Fifthly,

Fifthly, The Covenant of God with *Abraham*, *Gen. 17. 7, &c.* is the Covenant of Grace or New Covenant; for those Words [*And to thy Seed*] which are the very Words of this Covenant, *Gen. 17. 7.* are applied to Christ Mystical, the Church of Christ, *Gal. 3. 14, 16.*

Sixthly, This Covenant was the Covenant of Grace or New Covenant: for Circumcision, the Token and Seal of it, *Gen. 17. 9, 11.* was both a Sign of the Circumcision of the Heart, *Deut. 10. 15, 16.* and *30. 6. Rom. 2. 28, 29. Ezek. 44. 9. Jer. 4. 4.* And a Seal of the Righteousness of Faith, *Rom. 4. 11.* A Seal of that Righteousness which is imputed to Believers, as is clear from the latter part of the Verse: And these two Things that Circumcision was a Sign and Seal of, are two great Blessings of the Covenant of Grace.

Seventhly, The Covenant of God with *Abraham* is revived, confirm'd and preach'd in the *New Testament* to both Jews and Gentiles, and that, both by Christ himself and by his Apostles, (as I shall shew hereafter) therefore 'tis the Covenant of Grace or New Covenant.

Eighthly, The Blessings promis'd in this Covenant, do evince it to be the Covenant of Grace or New Covenant. I shall instance in Five of the principal ones, *viz.* Christ Jesus the Saviour and Salvation by him, the Holy Spirit the Sanctifier and Sanctification, the Pardon of Sin, the Resurrection of the Body, and Heaven itself; all these were promis'd in God's Covenant with *Abraham*. Although perhaps, not all expressly and particularly named, yet were all implied and included in that Covenant. Those Words recorded, *Gen. 17. 7.* are so Great, Full and Comprehensive, that the after and particular Promises through the Old and New Testaments do but Open, Explain, and Revive 'em to us.

1st, God's sending his own Son into the World to be a Saviour and Deliverer of his People: and their Salvation and Redemption by him, was his performing what he had said to Abraham and his Seed for ever; 'twas the Mercy promis'd in, 'twas remembring of his holy Covenant, his Oath to Abraham, &c. Luke 1. 54, 55, 68 to 75. *Acts* 13. 32, 33.

2dly, The Holy Spirit the Sanctifier and Sanctification, was promis'd in God's Covenant with Abraham, Gal. 3. 14. *Acts* 2. 38, 39, with 3 Chap. 25. ver. *Isa.* 59. 21. with *Romans* 11. 26, 27, 28. *Isa.* 44. 3. Deut. 30. 6. *Micah* 7. 19, 20. Luke 1. 72, 73, 74, 75.

3dly, God's delighting in Mercy, having Compassion, pardoning, passing by, subduing and casting into the Depths of the Sea, the Iniquities, Transgressions and Sins of his People; All this is performing the Truth and Mercy promised and sworn to the Fathers, to Abraham, &c. in this Covenant, *Micah* 7. 18, 19, 20. Luke 1. 72, 73, 77, 78. If this is not the Covenant of Grace, the New Covenant that promiseth all this, pray what is? When the Church of *Israel* had sin'd, and the Lord's Wrath waxed hot against them, then *Moses*, the Type of Christ, making Intercession for them, pleaded this Covenant of the Fathers, and the Lord heard him, and turned from his fierce Wrath, *Exodus* 32. 11, 12, 13, 14. See also *Psal.* 106. 45.

4thly, God's promising himself, *Gen.* 17. 7. to be a God to his People in an Everlasting Covenant, doth imply a Promise of the Resurrection and Eternal Life. *Gen.* 17. 7. compar'd with *Heb.* 11. 16. Luke 20. 37, 38. *Acts* 26. 6, 7, 8.

5thly, In this Covenant, Heaven it self was promised under the Type of *Canaan*, as is clear by comparing *Gen.* 17. 7, 8. with *Heb.* 11. 8, to 17.

Now that Covenant in which God promiseth to fallen Man Christ a Saviour and Salvation by him, the Holy Ghost the Sanctifier and Sanctification, the
Pardon

Pardon of Sin, the Resurrection, and Heaven itself, is the Covenant of Grace, the New Covenant: But all these were promised in God's Covenant with *Abraham*; therefore that Covenant is the Covenant of Grace, the New Covenant.

Objection, The Covenant of God with *Abraham* can't (say some) be the Covenant of Grace or New Covenant, because the Land of *Canaan* was promised in that Covenant to *Abraham* and his Seed for a Possession; *They fear not to say it was therefore a Carnal Covenant promising a Carnal Inheritance*; Yea, some of them say roundly, though ignorantly enough, that it was the Covenant of Works that God made with *Abraham* and his Seed, Gen. 17. 7, &c. And by which they enjoy'd *Canaan*.

Answer, It was not the Covenant of Works which God made with *Abraham*, Gen. 17. For 1st, The Lord by the Apostle doth expressly deny that the Promise was to *Abraham* or his Seed through the Law, Rom. 4. 13. 2^{dly}, *Abraham* was long before made free from the Covenant of Works, and justified by Grace thro' imputed Righteousness, Gen. 15. 6. Romans 4. 1, 2, 3, 4, 5, 9, 10, 11. 3^{dly}, The Condition of the Covenant of Works was personal and perfect Obedience thereto; but this, neither *Abraham* nor his Seed (except the Holy Jesus) did or could perform; therefore they did not enjoy *Canaan* by the Covenant of Works. 4^{thly}, Neither is this Covenant of God with *Abraham*, Gen. 17. 7, &c. different in Nature from the Covenant of God with him in the foregoing Chapters and former part of this Chapter, but rather a further explaining and establishing of it; for here God doth not say I will make a Covenant, much less another Covenant, but I will establish my Covenant, &c. This Covenant was neither of Works nor Carnal (how Carnally soever some think or speak of it) but the Covenant of Grace, the New Covenant. For,

Ninthly, In this Covenant God doth promise himself to be a God to *Abraham* and his Seed, which is the great Promise of the Bible, and doth include and comprehend all other Promises: But doth he give himself to any Men since the Fall, to be a God to them in any Covenant, except the Covenant of Grace thro' a Mediator? And God's being a God to any People in way of Covenant, and for him to take them to be a People to himself is the greatest, yea, 'tis the Sum and Substance of all Spiritual Blessings: And surely, there is infinitely more in the Promise of God Himself, to denominate it a Covenant of Grace, than there can be in the Promise of *Canaan*, to denominate it a Carnal Promise or Covenant.

2dly, The Objection doth suppose a very uncomfortable Error to all that hold it, viz. That Temporal good things are not *New Covenant Blessings* to the People of God, contrary to *Psalms* 111. 5. *Hosea* 2. 18, 19, 20, 21, 22, 23. *1 Tim.* 4. 8. *Rom.* 8. 32. *1 Cor.* 3. 22. *Matt.* 6. 31, 32, 33. *Isa.* 65. 17. to 25. From these Texts (to omit others) it's plain and clear, that Temporal good Things were and are promis'd and given to the People of God as *New Covenant Blessings*, both before and since Christ's coming in the Flesh: Is the Covenant and Promises thereof in these Texts therefore Carnal? Or of Works? And not of Free Grace?

And seeing all other Temporal good Things were thus promised and given, then why not the Land of *Canaan* also? Why do Men fancy another and distinct Covenant for that? But that the Promise of *Canaan* it self was a Promise of the *New Covenant*, is also evident. For,

3dly, We are told expressly that the Promise that *Abraham* shou'd be the Head of the *Church* (i. e. of *Canaan*) was to him and to his Seed through the Righteousness of Faith, *Rom.* 4. 13.

4thly, *Canaan* and the good Things thereof, were promised

promised and given in the very same Covenant in which God promised himself to be a God to *Abraham and his Seed*; in the same Covenant in which he promised to give a new Heart, a new Spirit, to take away the Heart of Stone, and give an Heart of Flesh; to put his Spirit within them, and cleanse them from their Sin, &c. *Ezek.* 36. 25, to 36. and 37. 25, to 28. *Jer.* 32. 37, to 42. *Ezek.* 11. 17, 18, 19. *Jer.* 24. 7, 8. Compare these Scriptures with *Gen.* 17. 7, 8. and *Psalms* 105. 6, 7, 8, 9, 10, 11. But it was the Covenant of Grace the New Covenant, that promised and gave an Interest in God as their God, a new Heart, a new Spirit, &c. Therefore it was the Covenant of Grace, the New Covenant that promised and gave *Canaan* and the good Things thereof for an Inheritance to *Abraham* and his Seed.

5thly, *Canaan* was promised in God's Covenant with *Abraham* and his Seed not as a Temporal Blessing only, but also as a Type of Heaven. And Heaven itself under that *Canaan* as a Type of it, was in that Covenant promised to *Abraham* and his Seed for ever for an everlasting Possession. And on that Account it's said, *God is not ashamed to be called their God*, *Heb.* 11. 16. From whence (as well as from the former Reasons) it's proved beyond all Contradiction, that God's Covenant with *Abraham* and his Seed in *Gen.* 17. 7, 8, &c. is the Covenant of Grace, because that Heaven, under the Type of *Canaan*, was both promised of God and looked at by his Peoples Faith in that Covenant; as is clear from *Heb.* 11. 8, to 17. See also the Third and Fourth Chapters, where their Rest in *Canaan* is made a Type of the Gospel Rest by Faith: For that Covenant of God which promiseth Heaven to Sinful Men for an Everlasting Possession, must be of rich, free and pure Grace through a Redeemer. So that the Promise of *Canaan* rightly understood, is a clear and full Proof for, instead of being a real Ob-

jection against *Abraham's Covenant* being the Covenant of Grace. And although the People of God do not now enjoy the Milk and Honey of the Literal *Canaan*, yet they enjoy the Milk and Honey of the Promise it self: *Viz. That God will be a God to Believers and their Seed, and will give them the Heavenly Canaan.* And as Heaven is promised in *Abraham's Covenant*, so 'tis called *Abraham's Bosom*, *Luke 16. 22.*

Tenthly, The Covenant of God with *Abraham*, *Gen. 17. 7.* &c. is renewed to the Church of *Israel*, Men Women and Children. *Deut. 29. 10, 11, 12, 13.* Where it's said as much and as truly of the little ones as of their Parents, that they should pass into Covenant with the Lord their God, and into his Oath which the Lord their God made with them that day, that he might establish them that day for a People to himself, and that he might be to them a God—as he had sworn to their Fathers, to *Abraham*, &c. (compare *Heb. 6. 17, 18.*) Here we see the Covenant of God to *Abraham* comprehends little ones long after *Abraham* was dead; and God's taking the little ones with their Parents into Covenant with himself, in after Ages to be a God to them, and for them to be his People, is doing what he had sworn to the Fathers, to *Abraham*, &c. See *Deut. 4. 31, 37.*

The Sum of the Covenant in *Gen. 17. 7.* and here in *Deut. 29.* is, that God in his Persons, Attributes, Works, &c. **Will be a God to them, and that they shall be his People, or a People to him.**

This is pure *New Covenant Language* (as is observable throughout the Bible.) For generally where the *New Covenant* is mentioned, these Words of God's Covenant with *Abraham* are repeated as the very Substance of all: And as Mr. Cotton saith, those Words *Gen. 17. 7.* are the Articles of the Covenant of Grace. See these Scriptures.

Book Ch. Ver.	Book Ch. Ver.
Gen. 17. 7.	Ezek. 14. 11.
Deut. 29. 11, 12, 13, 29.	36. 25, to 29.
Jer. 32. 38, 39, 40.	37. 23. to the end
Heb. 8. 10.	2 Cor. 6. 16.
Deut. 7. 6, 7, 8, 9.	Levit. 26. 11, 12,
Jer. 30. 9, 10, 19, 20,	Rev. 21. 3.
31. 1, 33, 34, (22.)	Hof. 2. 23.
2 Sam. 7. 23, 24.	Rom. 9. 25, 26.
Jer. 24. 7.	1 Pet. 2. 10.
Eze. 11. 19, 20.	

This Covenant of Promise made to *Abraham*, Gen. 17. and renew'd to *Israel*, Deut. 29. and so often Repeated throughout the Bible: This Covenant was made with *Abraham* 400 Years before the Covenant at *Horeb* was made with all *Israel* when they came up out of *Egypt*. And therefore the Covenant-Interest, Church-Membership, &c. of Children came not in with, nor was peculiar to *Horeb's* Covenant: Wherefore the abolishing *Horeb's* Covenant, neither did nor could abolish the Covenant-Interest, Church Membership, &c. of Children; which were no Levitical Institutions, Ceremonies or Types, any more than the Covenant-Interest and Church-Membership of Adult Persons were so.

These Two Covenants [that with *Abraham* and that at *Horeb*] were in the main Substance, (that is, Salvation by Christ) one and the same Covenant of Grace,

As these Scriptures shew.

Book Ch. Ver.	Book Ch. Ver.
Exod. 24. 8.	Acts 15. 11.
34. 6, 7.	Hagg. 2. 5.
Levit. 26. 11, 12.	Exod. 19. 5, 6.
2 Cor. 6. 16.	1 Pet. 2. 9.
Rev. 21. 3.	Exod. 20. 6.
1 Cor. 10. 1, 2, 3, 4.	Luke 24. 26, 27.
Heb. 3. 15, 16. with Ch.	Heb. 9. 5, 17, 15, 18,
(4. 2.)	19, 22, 23.
	Acts 7. 37, 38
	Yet

Yet as to the outward Administration of them, they were two distinct Covenants. See these Scriptures.

Book.	Ch.	Ver.	Book.	Ch.	Ver.
<i>Exod.</i>	34.	27.	<i>Heb.</i>	8.	9, 10.
<i>Deut.</i>	5.	2, 3.	<i>Gal.</i>	3.	9, 14, 17, 18,
	29.	1, 10, 12, 13.		4.	28. (24, 29.
<i>Levit.</i>	26.	42, 45, 46.	<i>Heb.</i>	7.	5, 6, 11, 12,
<i>John</i>	7.	22.			20, 21, 22.
<i>Acts</i>	7.	8.	<i>Eph.</i>	2.	12, 13. } with
<i>Jer.</i>	31.	31, 32, 33.		3.	6. }
					<i>Eph.</i> 2. 14, 15.

As these two Covenants are distinguish'd in the Holy Scriptures, so the One, viz. God's Covenant with *Abraham*, was confirm'd in and by Christ: And the other, viz. The Covenant he made with *Israel* at *Horeb* (by which they were made a National Church under one High Priesthood) was abolished by Christ.

By comparing *Heb.* 6. 13, to 19. with these Texts, *Exod.* 32. 13, 14. *Psalms* 105. 6, 8, 9, 10. *Micah* 7. 18, 19, 20. *Heb.* 7. 6. And then again, comparing *Heb.* 6. 13, to 19. and *Heb.* 7. 6. with *Heb.* 7. 5, 11, 12, 20, 21. These great Truths will be evident.

1st. That whatever is confirm'd by the Oath of God is immutable, can't be chang'd.

2dly, That God's Promise to *Abraham*, and the Priesthood of Christ after *Melchisedec's* Order, are both confirm'd by God's Oath: Therefore *Abraham's* Covenant and Christ's Priesthood, who is the Surety of it, are both unchangeable and immutable, and indeed are both said to be everlasting, even by him who is Truth itself, *Gen.* 17. 7. *Psalms* 110. 4.

3dly, That the Aaronical Priesthood being made without Oath, might be and was changed: And that Priesthood being chang'd, there was made of necessity a change of the Law: But *Abraham*, as having received the Promises, was Blessed by a Priest of whose Order Christ came, which Order was not to be changed; and there-

therefore there was a Necessity that the Promises should not be changed.

4thly, That this Oath of God for Confirmation of his Promise to Abraham, should end all Strife amongst the Heirs of Promise, against the Truth or Continuance thereof.

And 'tis this Law or Mount Horeb's Covenant (which was added for a Time to the Promise) that was taken away by Christ, called the Old Covenant, because it decayed, waxed old, and was ready to vanish away, Heb. 8. 13. On the contrary, God's Covenant with Abraham is called the New Covenant, because it never decayeth, waxeth old, or vanisheth away.

That it is the Law or Covenant of Horeb only that is made Old, Heb. 8. 13. And so often said to be Old, Faulty, Shaken, Abolished, Removed and Taken away, is clear from these Texts (amongst many others)

Book Ch. Ver.	Book Ch. Ver.
Heb. 1. 7, 5, 11, 12.	Heb. 10. 1, to 9.
1. 10. 8, 15 to the end.	12. 18, to 27.
1. 1. 9, 1. to 25.	2 Cor. 3. 11, 13.

Caution, Where this Covenant at Horeb is distinguish'd from Abraham's Covenant, and where it is said to wax old, to vanish away, to be abolished, &c. We are to understand it (not of all Things delivered at Horeb. but) First, as to the Curse and condemning Power of the Law, which as to the Faithful is taken away by Christ. Secondly, as to the Levitical Priesthood and all Typical and Shadowy Offerings, Sacrifices, Ceremonies, Services, and Ordinances thereabout; all Tabernacle and Temple Worship and Service that was peculiarly such; and so all these were Fulfilled in, and Abolished by Christ, as the Body of the Shadows. Thirdly, we are to understand it as in was a Hand-writing of Ordinances, that was against us and contrary to us, and so he blotted it out, took it out of the Way, nailing it to his Cross, Col. 2. 14. Fourthly, we are to

understand it as it was a *Wall of Partition* betwixt Jew and Gentile, and so it was *broken down* by Christ, *Eph. 2.* Fifthly, we are to understand it as it was a *burthensome Service, a Yoke of Bondage*; and so we are made *Free and Deliver'd* from it by Christ, *Gal. 5. 1.*

But as to God's *Free and Gracious Promises* to his People, both *Israelites and Profelytes*, to be a *God to them and to their Seed*, and to take 'em to be a *People to himself*; (which *Promises* they were to embrace by Faith) And also as to the *Ten Commandments* in the Hands of Christ, to be observed as a *Rule of Life*, although *these* were both written in that *Mount Horeb Covenant*: Yet as they were not peculiar to it, so they were not taken away with it but remain still, being *Things that were not, that could not be shaken and removed* (as the *Levitical Priesthood and Ceremonial Law* was, *Heb. 12. 27.*) but remain the very same for Substance now as they were before and under the *Levitical Law*; These never *wax old and vanish away* as do the other, *Heb. 13.* Compare *Levit. 26. 11, 12.* with *2 Cor. 6. 16. Rev. 21. 3.* and *Exod. 19. 5, 6.* with *1 Pet. 2. 9.*

What can be plainer from the Word of God than this, that *God's Promises to be a God to his People and their Seed*, was a wonderful Privilege and Blessing to them before Christ's Coming? Did our Blessed Lord come to repeal and take from his People *precious Promises and Privileges*? No, (God forbid that such a Thought should enter into those that love the Lord Jesus in Sincerity.)

He came to take from his People what was *Faulty*, what was a *Yoke of Bondage*, what was a *Wall of Partition*, and the *Hand-writing, &c.* that was *against us and contrary to us.* And what did he do with the *Promises* that were for us and agreeable to us? *Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made to the Fathers, &c.*

Rom.

Rom. 15. 8. All the Promises of God in him are Yea; and in him Amen, to the Glory of God, 2 Cor. 1. 20.

The contrary Opinion gives to *Moses* the *Servant* the Pre-eminency above *Christ* the *Son* in this Respect: For under *Moses*, Believers and their Seed with them, were in the Church, in the Covenant, and partook of the Token thereof: All which it denies as to Children now since *Christ's* Coming and Sufferings. Which is as much as to say, that *Moses* allowed and continued to the People of God, more extensive, and comfortable Promises and Privileges than *Christ* himself; Yea, that *Christ* took away one of the best and choicest Blessings and Privileges that they had before under *Moses*; but certainly it is not so, for *Christ* must in all Things have the Pre-eminency; To whom be Glory for evermore.

By what hath been already said it is (I hope) apparent, that *Christ* when he came (did not take away any, but) did confirm and continue to his People all the Promises and Privileges to them and to their Seed, which the People of God as such, both *Israelites* and *Profelytes* did enjoy before his Coming and Sufferings. *God's Promises are not Yea and Nay, but Yea and Amen.* 2 Cor. 1. 20. Rom. 15. 4, 8, 10.

CHAP. IV.

Object. **T**O *Abraham* and his Seed were the Promises made. He saith not, and to Seeds as of many, but as of one, and to thy Seed which is *Christ*, Gal. 3. 16. Therefore say some, all the Promises made to the Seed of *Abraham*, were made to *Christ* Personal only; he only is that Seed to whom all the Promises were made.

Answer. 1st, Who then were that Seed of *Abraham* to whom those Promises were made, that promis'd *Christ's*

Christ's Coming in the Flesh to Redeem and Save 'em For in Multitudes of Texts, Christ himself was promised to the Seed of *Abraham*, *Luke* 1. 70. And God's sending him into the World to Redeem and Save 'em was his Fulfilling and Performing of those Promises made to them, *Luke* 1. 54, 55, 69 to 75. *Acts* 13. 32, 33. The Promises were made to the Fathers, and confirmed by Christ, *Rom.* 15. 8. *Gal.* 3. 17. *2 Cor.* 1. 20. *Acts* 26. 6, 7.

2dly, If the Promises were to none of *Abraham's* Seed but *Christ Personal*, then they were not to the *Church of Israel* any more than to the *Church Christian*; yet the first enjoy'd the Privileges now pleaded for, therefore so may the Second notwithstanding this Objection.

3dly, The Objection is against not only the whole Drift of Scripture, but also the express Words of the Promise or Covenant itself, *Gen.* 17. 7. which is to *Abraham's Seed in their Generations*, therefore 'tis to many Persons: Yea, the Promises made to the Seed of *Abraham*, are applied to his Seed in their several Generations as made to them. See *Deut.* 29. 13. *Exod.* 32. 12, 13, 14. *Deut.* 10. 15, 22. *Psal.* 105. 6, 8, 9, 10. *Exod.* 2. 22, 24, 25. *Luke* 1. 54, 55. *Acts* 3. 25 and 2. 29. with *Micah* 7. 18, 19, 20. *Acts* 13. 32, 33. *Deut.* 7. 6, 7, 8, 9.

4thly, This Objection design'd against the Seed of Believers, is as much against Adult Believers as their Children: For if the Promises are to none but Christ Personal, then they are neither to believing Parents nor their Children: See and pity the Zeal of these Persons against their own Babes, who will exclude themselves out of the Promises, rather than suffer their Children to be included.

5thly, Men ought not to stick to the Letter against the Meaning, and so wrest the Words of a particular Text (as the Objection doth) to a private Interpretation

tion or Sense that is contrary to the Scope and Drift of the Context, and to the whole concurrent Harmonious Sense and Meaning of Scripture, 2 *Pet.* 1. 20. The doing of which is very often, if not always, the Occasion of the Mistakes and Errors, that are amongst those who believe and adhere to the Scripture as their Rule, as it's easy to make appear.

As to the Words [*Seed* and *Seeds*] through the Scriptures, when many of the same sort or kind are spoken of, then the word *Seed* not *Seeds*, is used to express them, *Gen.* 17. 7, 8, 9, 10, 12. *Deut.* 10. 15. *Gen.* 48. 19. and 16. 10. 2 *Kings* 17. 20. 2 *Chron.* 26. 7. *Ester* 9. 27, 31. *Psal.* 22. 23. and 105. 6, 8, *Isa.* 41. 8. and 61. 9. *Exodus* 30. 21. *Gen.* 46. 5, 6, 7.

But when the Scriptures speak of several sorts or kinds of *Seed* together, then the Word *Seeds* is used, and not *Seed*, *Deut.* 22. 9. *Matt.* 13. 32. *Mark* 4. 31. Now all the Children of *Abraham* as a Covenant Father, whether Jews or Gentiles, are but one kind or sort of *Seed*, *Rom.* 4. 16. *Gal.* 3. 28, 29. And are all to seek Free Justification through Christ, in the Free Promise made to *Abraham* as the Father of them all; which is the Scope and Drift of this, *Gal.* 3. and also of *Rom.* 4. a parallel Chapter to this.

And this *Seed* of *Abraham* to whom the Promises were made, were as to their Number not one, as the Objection saith, but many, *Heb.* 11. 12, 13. Yea, for Number and Multitude even as the *Dust of the Earth*, as the *Stars of Heaven*, and as the *Sand on the Sea shore innumerable*, *Gen.* 13. 16. and 28. 14. and 22. 17. and 26. 4. and 15. 5. *Exod.* 32. 13. with *Heb.* 6. 13, 14, 17, 18. and 11. 12. 13. *Deut.* 10. 15, 22. *Rom.* 4. 18. *Gen.* 17. 7, 8, 9, 10, 11, 12.

In all these Texts and a Multitude of others, the Word is *Seed*, not *Seeds*, as of many sorts or kinds of *Seed*, but *Seed*, as of one sort or kind of *Seed* according to this *Gal.* 3. 16. Where the Apostle is not so much
ex-

explaining the Words of the Promise, as telling us what those Words were; For saith the Apostle, *he saith not to Seeds as of many, but as of one, and to thy Seed*— which Seed, though but *one* in sort and kind, and one in Christ, *Rom. 4. 16. Gal. 3. 28, 29. Eph. 2. 14, 15, 16.* Yet were *many* for Number, as we have seen in the **Promises** themselves.

Therefore by this *One Seed* which the Apostle calleth Christ, we must understand Christ Mystical, the Church of Christ, as consisting of Jews and Gentiles, as in *1 Cor. 12. 12.* Otherwise, there is no reconciling it to the Scope and Drift of the Apostle here, nor to the Promises themselves of which he is speaking, nor to the concurrent Sense and Meaning of Scripture.

It's clear from the Drift and Scope of this, *Gal. 3.* That the Gentile Believers as well as the Jews, are under *Abraham's* Covenant made with him as a *Covenant Father*; having the *same Gospel* he had, *ver. 7, 8.* And being *his Children*, are *Blessed with him*, *ver. 7, 9.* Yea expressly, *his Blessing or Covenant is come on the Gentiles through Christ*, and from thence 'tis, that they *receive the Promise of the Spirit*, *ver. 14.* And this Covenant of Promise to *Abraham's* Seed is immutable, *being confirm'd of God in Christ*, *ver. 15, 16, 17, 18.* And longeth alike to all Jew and Gentile Believers, for *they are all one in Christ*, *ver. 28.* And *being Christ's*, they, the Gentiles as well as Jews, *are Abraham's Seed and Heirs, according to the Promise*, *ver. 29.*

To *Abraham* and his Seed were the Promises made, *he saith not and to Seeds*, as if there were Two kinds or sorts of Seed, one of the Jews and another of the Gentiles: He said not, *that he would be the God of Abraham and his Seeds*, which thing should have been said (as *Beza's* Words on the Text are) *if he had many and divers Seeds, as the Gentiles apart and the Jews apart*; but *that he would be the God of Abraham and his Seed as of one*; And so the Apostle applies it, *There is neither*

Jew

Jew nor Greek, for ye are all one, ver. 28, and Abraham's Seed and Heirs according to the Promise, ver. 29. Here we see, that not only Christ, but *all that are Christ's are Abraham's Seed*; and that *one Seed* too, to whom the *Promise was made*; else they could not be said, as here they are, to be *Heirs according to the Promise*: The *Jews* formerly could have no more, and Christians now have no less, they being *both one in Christ*, and Heirs of *one* and the same *Promise*, do both necessarily enjoy the very same Privileges, as to substance, for themselves and Seed.

To be Heirs according to *the Promise*, is, *for God to be a God to them and to their Seed in their Generations*, Gen. 17. 7. Deut. 7. 6, 7, 8, 9. and 30. 6. Acts 2. 39. Isa. 44. 3. and 65. 23. and 61. 9. 1 Chron. 16. 15, 16, 17. Psalm 111. 5, 9. Ezek. 37. 24, 25, 26, 27.

By comparing Gal. 3. 29. ver. with 7. 9, 14, 15, 16, 17. verses, it's clear, that ver. 16. and ver. 29. do both speak of one and the same Covenant or Promise; and therefore they do both speak of one and the same Seed of *Abraham*: But the Seed of *Abraham* in ver. 29. is not Christ Personal, but Christ Mystical, the Church of Christ, as consisting of both *Jews* and *Gentiles*, ver. 28, 29.

From the Scope of this Gal. 3. and from comparing the 16, 17, 29. ver. it's out of doubt, that by the Term, **The Promise**, we are to understand, God's Covenant with *Abraham*; yea, those Words [*And to thy Seed*] in ver. 16. are the express Words of *Abraham's* Covenant, and are recorded Gen. 17. 7. where these Words [*and to thy Seed*] are explained by the Lord himself of the Infant Seed in their Generations, Gen. 17. 7, 9, 10, 11, 12.

Object. In the *New Testament*, we often read that the *Jews* owned and trusted in *Abraham's* Covenant, and glorified much in being his Children, but yet they rejected Christ.

Ans. Those that did thus, were not the Infant
D Seed,

Seed, but the Adult, backsliding or apostate Seed of *Abraham*. The *Jews* own God's Covenant with *Abraham*, but they reject the true Christ that came to confirm it: The Objectors own the true Christ, but they reject this Covenant that he came to confirm; whereas we ought to own both, for it's evident from the Scope of *Gal. 3.* and *Rom. 4.* yea, and from the Current of Scripture, that whatever Blessings the People of God, as such, have through Christ, they have 'em all as *Abraham's Seed*: And whatever Blessings they have as *Abraham's Seed*, they have them all through Christ.

Obj. The Seed of Believers are by Nature Children of Wrath, even as others, *Eph. 2. 3.*

Ans. So they were before Christ's Coming and Sufferings, yet then they enjoy'd the Privileges now pleaded for; yea, this Text speaks of the *Jews* (as well as *Gentiles*) who were born in the Church under the Covenant, and partook of the Seal of it in their Infancy; and therefore the Design of it is not against such Privileges of Children. If their being Children of Wrath by Nature, were inconsistent with their being Children of God by Grace, then not one of them that dye Infants could be saved; but if it be consistent, as it is, then is the *Objection* impertinent. Is any Age of Mankind exempted from the Benefit of Christ's Death? Do not some of all Ages Dye? Yea, many Dye in the Womb: Did Christ shed his Blood for none of these? The Seed of Believers, though Children of Wrath by Nature, yet are Children of God by Grace; and this even in the Womb, else those that Dye there must perish; but this is directly contrary to the Covenant, for they are as much under the Covenant as those that are Born, and Live not to reject or forfeit their Interest therein. *I will be thy God, and the God of thy Seed, and will Circumcise thy Heart, and the Heart of thy Seed.* The Promise to the Seed is Indefinite as

to Time or Age; 'tis not to the Seed as Born, or as Grown to such or such an Age or Bigness only. Hence 'tis that from *Genesis* to *Revelations*, we read not of the Saints Questioning the Salvation of their Dying Infants. See *Matt.* 18. 2, 14,

And as in *Eph.* 2. 3. it's said, the *Jews were by Nature the Children of Wrath, even as others*; so in other Texts, they are said to be *natural Branches* in the good Olive; *Rom.* 11. 16, 17, 21, 24, 28. And to be *Jews by Nature*; and not Sinners of the Gentiles, *Gal.* 2. 15. And to be *Holy*; *1 Cor.* 7. 14. To be the Lord's, Born to him, his from the Womb, in his Covenant, Church and Kingdom, as is witnessed in Multitudes of Texts that have been cited, and will be further clear'd hereafter. We are not to think the Scripture is contrary to itself; no, the Seed of Believers may be the Children of Wrath in one Sense, as to Desert, coming from fallen *Adam* as his Seed, and partaking of his Image; and they may be the Children of God in another Sense, through his abundant Grace in the Covenant, comprehending 'em with their Parents. For the further declaring of which, I shall here make use of the Words of that Great and Good Man Mr. *William Perkins*, in his Commentary on the *Galatians*, writing on these Words, *We who are Jews by Nature, and not Sinners of the Gentiles, Gal.* 2. 15. He saith, " — Here the *Jews* are opposed " to Sinners of the *Gentiles*, and therefore by the " *Jews* are meant an holy and peculiar People. The " Distinction thereof lies in this; that the one was " Holy, the other Prophane; the one in Covenant, " the other out of Covenant — The *Jews* are an " holy People by Nature: Not because Holiness is " convey'd to them by Generation, but because, even " from their Beginning and Birth, by Virtue of the " Covenant they are Holy. *If the Root be Holy, the " Branches are Holy, Rom.* 11. 16. If either of their " Parents believe, *their Children are Holy, 1 Cor.* 7.

“ 14. In a civil Contract, the Father and his Heir
 “ make but one Person, and the Father covenants for
 “ himself and his Posterity: Even so in the Covenant
 “ of Grace, he believes for himself, and withal makes
 “ his Posterity Partaker of the said Covenant; and
 “ thus the Posterity becometh Holy. It may be ob-
 “ jected, that whatsoever is Born of the Flesh is Flesh.

“ *Ans.* The Parent sustains a double Person. First,
 “ he is to be consider’d as a Child of *Adam*, and thus
 “ he brings forth a Child, having with *Adam*’s Na-
 “ ture, *Adam*’s Corruptions. Again, he is to be con-
 “ sider’d as a Believer; and thus, albeit he doth not
 “ propagate his Faith and Holiness to his Child, yet
 “ by Means of his Faith, his Child is in the Covenant,
 “ and consequently is to be accounted Holy in the
 “ Judgment of Charity, till God manifest the contra-
 “ ry. Again it may be objected, that if the Children
 “ of Believing Parents be Born Holy, they want Ori-
 “ ginal Sin. *Ans.* The Children also sustain two
 “ Persons. First, They are to be consider’d as Chil-
 “ dren of the first *Adam*; and thus they are conceiv-
 “ ed and born in Sin, and are Children of Wrath:
 “ Again, They are to be consider’d as Children of
 “ believing Parents, and thus by Means of the Cove-
 “ nant, they are Children of God; and Original Sin
 “ which is in them, is covered from their first Begin-
 “ ning, and not imputed to them.

“ *The Use,* There was no absolute Necessity of Cir-
 “ cumcision; for they which died before the Eighth
 “ Day, were Born Holy, and consequently in the
 “ Covenant, and therefore might be saved. And
 “ thus Baptism is not of absolute Necessity; for the
 “ Children of Believers are born Holy and Christian,
 “ and therefore dying in the Want of Baptism, may
 “ for all that be saved. The Seal of the Covenant
 “ is not of like Necessity with the Covenant itself.

“ 2^{dly}, Here we learn, that it is not the Ad

“ of Baptism to confer the first Grace, but only to
 “ Confirm and Seal it to us. Adoption and Life be-
 “ gins not in Baptism, but before. *If the Root be*
 “ *holy, the Branches springing thence are holy.* We
 “ are born Christians if our Parents believe, and not
 “ made so in Baptism. *Perkins's Works, Vol. 2.*
 “ *Pag. 203, 204.*

CHAP. V.

Obj. **A**lthough under the *Old Testament*, Believers
 Infants were in Covenant, in the Church,
 and Partakers of the Token and Seal of the Covenant,
 yet this was say some, the Privilege of the *Israelites*
 and *Jews* only, who were the natural Seed of *Abra-*
ham. Shew us (say they) where any of the *Gentile*
 Believers, who were *Abraham's* Spiritual Seed, were
 so privileged.

Answer. 1st, The contrary to this Objection, is the
 Truth, as is clear from the Scriptures before quoted
 out of both Old and New Testaments. Indeed, nei-
 ther Parents nor Children could partake of the Token
 of the Covenant before it was instituted; yet even
 then, from *Adam* to *Abraham*, the Church was con-
 tinued by a Succession of an Holy Seed according to
 God's Holy Ordinance, *Mal. 2. 15. Gen. 4. 25. and*
5. 28, 29. and 6. 1, 2, 3, 4.

It was carried on in the Seed of *Seth* from *Adam* to
Noah, *Gen. 5* And from *Noah* to *Abraham*, chiefly
 in *Shem* and his Posterity, *Gen. 11. 10, to 27.* And
 that the Children of Church-Members were born in
 the Church in those Times is evident, because (as hath
 been proved) that great Office in the Church, the Of-
 fice of Priesthood, was then the Birth-right of all their
First-born Males, which could not have been, if they
 had not been Church-Members from the Womb.

Now none from *Adam* to *Abraham*, were *Abraham's* Natural Seed be sure, yet then they were born within the Church, and were called *the Sons of God*, *Gen. 6. 2, 4.* and a *godly Seed*, *Mal. 2. 15.*

Ans. 2dly, At the First Institution of the Token and Seal of the Covenant, not only *Abraham* and his Natural Seed partook of it, but his adult Men Servants, and all their Male Seed too, *Gen. 17. 7, 10, 11, 12, 13, 14, 23, 27.* These God commanded to be circumcised; and if any of them should have refused to be circumcised, he had broken the Covenant, and was to be cut off from his People; from whence, and from *Abraham's* Authoritative teaching them, and God's Promise of Success thereto, *Gen. 18. 19.* (and for many other Reasons that might be given) it's clear, that *Abraham* and those in his House were a visible Church of God, and that *Abraham* was the Priest to all the rest. No doubt, but *Abraham* had a Godly Family of Servants. Observe the Religious Behaviour of one of them in *Gen. 24.* We read in *Gen. 14. 14.* of 318 Men of them, which *Abraham* had trained or instructed (as 'tis in the Margin) no doubt in Religion, as well as to bear Arms. See *Ainsworth* and *Pool* on the Text. These 318 instructed Servants are said to be born in *Abraham's* House; then how many must there be of the Parents of these 318 yet Living? And how many of their Wives and Children too? By this we may gather, that the Church in *Abraham's* House was numerous, though *Abraham* had no natural Child, but *Ismael* only when Circumcision was instituted.

And *Abraham's* numerous Household Servants, were in this Covenant of God with *Abraham*, *Gen. 17.* otherwise, all the Males of his House could not have had a Right to the Seal and Token thereof, nor have been charged with the Breach of the Covenant, if they received not its Token; for the Neglect whereof, they were also to be cut off, *Gen. 17. 13, 14.* So that here was
Church

Church-Discipline in this Church of God in *Abraham's* House; which was not a *National Church* at this Time, nor by this Covenant. But *Abraham's* Seed through *Isaac* and *Jacob*, was made a *National Church* long after this, by the Covenant at *Horeb*.

Abraham and his Family being the First Church or People of God, that partook of the Token and Seal of the Covenant; their Order therein is heedfully to be minded. *Abraham* an *adult* Believer is first Circumcised, and then his Natural Seed, and his Men Servants *who* were not his Natural Seed, but such whom *Abraham* had Taught and Instructed, and who were adult Believers, these were Circumcised and their Seed also. How exactly did the Apostles follow this *first Pattern* when they first taught Persons? And when they believed, baptized both them and their Households.

With what Truth then do Persons say, that none were took into *Abraham's* Covenant, and partook of the Token and Privileges thereof, *they and their Children with them*, but only the Natural Seed of *Abraham*? When 'tis plain, that here at the First Institution of the Token of the Covenant to *One* of *Abraham's* Natural Seed, there were *many hundred* of others taken into his Covenant and its Privileges, and Circumcised both they and their Children with them. And this being done before the Partition-Wall betwixt *Jew* and *Gentile* were set up, was designed, perhaps, to foreshew how *freely* and *abundantly* the *Gentiles* should be received into the same Covenant of *Abraham*, they and their Seed with them, when the Wall of Partition should be broken down again, as we see they were, *Eph. 2. 11*, to the end, with *Chap. 3. 6. Rom. 11. 16, 17. 1 Cor. 7. 14. with Mark 10. 14. Acts 16. 14, 15, 31, 33.*

Neither was Circumcision a Seal *only* of *God's Promise* to give them the *Literal Canaan* and the *Temporal*

good Things thereof, as is pretended; for not one of all *Abraham's* numerous Family, excepting himself, had any Promise that themselves, or their Seed, should inherit the literal *Canaan*, or enjoy the temporal good Things thereof; yet they were Circumcised, and at the Command of God too. And we are told expressly, that it was *a Sign and a Seal of the Righteousness of Faith*, Rom. 4. 11. *a Token of the Covenant*, Gen. 17. 9, 10.

Also Circumcision was afterwards in their Generations, to be applied to Infants at Eight Days old, many of which (both before and after *Israel* came into *Canaan*) no doubt, died in their Infancy after circumcised, and lived not to enjoy the literal *Canaan*, nor to Sell, Forfeit, or Renounce their Interest in it.

Again, if Circumcision was a Seal only of the Truth of God's Promise to give them the literal *Canaan*, then when they came into and enjoy'd *Canaan*, Circumcision should have ceased; for Sacraments cease when the Promises are fulfilled, whereof they are Signs and Seals.

Ans. 3dly, Also all along under the *Old Testament*, even from *Moses* till Christ, when the Wall of Partition was up, which (at least after the National Worship was fully compleat, which was when the Temple was built) allowed of no visible Church-State on *Earth* but that of *Israel* in *Canaan*; no Priesthood, no Temple, no Altar for Sacrifice, &c. but those with them: Yet even then in this Church of *Israel*, the Lord set a Door wide open to receive converted *Gentiles* and their Seed, to the Token and Privileges of the Covenant. See and compare the Texts following, *Exod.* 12. 48, 49, 50. *Isa.* 56. 6, 7, 8. *Numb.* 9. 14. and 15. 14, 15, 16, 26, 29, 30. *Ezek.* 47. 22, 23. *Deut.* 29. 10, 11, 12, 13. *Acts* 2. 39. *Isa.* 14. 1. *Eph.* 9. 27. *Isa.* 49. 22. *Ruth* 1. 15, 16. and 2. 11, 12. *Levit.* 22. 18. *Deut.* 31. 11, 12, 13. with *Yosb.* 8.

Josh. 8. 33, 35. *Acts* 2. 10. and 6. 5. and 13. 43. *I Kings* 8. 41, 42, 43. *2 Sam.* 15. 18, 19, 20, 21, 22.

As to the manner of receiving these *Profelytes* or *Strangers*, and the great Care used to keep out the Prophane, see *Ruth* 1. 15, 16, 17, 18. And read *Ainsworth* on *Gen.* 17. 12. and on *Exod.* 12. 48, 49.

These *Profelytes*, were not the Natural but the Spiritual Children of *Abraham*, even as Believing Gentiles are now under the *New Testament* (*Gal.* 3. 7. 9, 14. *Rom.* 4. 11, 12, 16, 17, 18.) yet these were took into, and enjoy'd all the Fundamental Privileges of *Abraham's* Covenant, and partook of the Token and Seal thereof, even they and their Children with them.

And which is observable, there is no Exception made against any other *Profelytes* Communion with the Church of *Israel*, but only those *half Children* of *Abraham's* Faith, who will take hold of the Covenant for themselves only, and not for their Seed also, who will have the Token of the Covenant applied to themselves, but not to their Children. If any such should have offered themselves, they were to have been kept back from the Passover (which was the same for Substance with our Lord's Supper) till the Token of the Covenant was applied to their Children. *Let all his Males be Circumcised, and then let him come near and keep it.* Yea, such Men were to have been kept back as uncircumcised Persons themselves, because their Children who were a part of themselves were not circumcised, *Exod.* 12. 48. For *Abraham's* Pattern is always to be followed. First, adult-professing Believers to receive the Token of the Covenant, and then their Seed, and Seeds Seed, from Age to Age, so long as they abide in the Covenant and Visible Church.

Those are greatly mistaken, that think none but *Abraham's* Natural Seed enjoy'd this Privilege, to have their Children, together with themselves, Mem-
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bers of the Visible Church, and in Covenant with a right to partake of the Token and Seal of it, even in their Infancy. It's as plain, that this belongs to all the Children of *Abraham's* Covenant, as that it belonged to the Children of *Abraham's* Body.

For when any Person of the *Gentiles*, did by Faith take hold of this Covenant, and so join himself to the Lord to love and serve him, *Isa.* 56. 6. he was blessed with all the fundamental Privileges of the Church of God, *ver.* 7, 8. with *Numb.* 15. 14, 15, 16. 1 *Kings* 8. 41, 42, 43. of which this was one to have his Infants in the Church, in the Covenant, with a Right to the Seal and Token of it. We have seen 'twas so in *Gen.* 17. And we have seen another standing Ordinance of God for it, *Exod.* 12, 48, 49, 50. Yea, a *Gentile* Convert was to be as one born in the Land, *ver.* 49. *Numb.* 15. 14, 15, 16. To be ordered in the Worship of God by the same Law, because he was now of *Abraham's* Faith, worshipped *Abraham's* God, was in his Covenant; the Blessing (that is Covenant, *Gal.* 3. 14, 15, 16, 17, 29. with *Gen.* 28. 4.) of *Abraham* was come on him, tho' a *Gentile* thro' *Christ*, to be a God to him and to his Seed, even as he was to the natural Seed of *Abraham's* Loins, *Isa.* 56. 6, 7, 8. with *Ezek.* 47. 22, 23. *Deut.* 29. 10, 11, 12, 13.

We plead for the Privilege of Profelytes, for a Privilege which God granted to, and was enjoyed by *Gentile* Converts in all Ages from *Abraham* till *Christ*, and never yet revoked.

What Scripture or Reason puts this vast Difference betwixt believing *Gentiles* before *Christ's* Coming and Sufferings, and Believing *Gentiles* since, that they and their Seed with them should then be received into the Visible Church, into God's Covenant with *Abraham*, and to the Token and Seal of the Covenant; and that now their Seed should be left in Satan's Kingdom, in this most desperate, forlorn Condition, as

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being incapable of an Entrance into the Visible Church, &c. either by the Parents Covenant, or by any Faith of their own, while Infants; yet may, and many do die while in Infancy. They were not the Natural Seed of *Abraham* any more than we, but they were of the *Faith of Abraham*, so are we. They were his Spiritual Seed, so are we. They were of his Covenant, so are we. They worshipped *Abraham's* God, so do we. They were grafted Branches into his Root or Covenant, so are we, *Rom. 11. 17.*

Where then is the Difference? Only as they were the *first Fruits*, and the Gentiles, under the *New Testament*, are as the *Harvest* of Ingrafted Members. Now, if no Difference can be found, as certainly there can't, to justify the casting or keeping Children out of the Church; much less, to justify Men's striking the Infants of Believers out of God's Covenant, and so changing the Covenant in this great Branch of it; yea, and that too, now, since 'tis actually confirm'd by Christ, *Rom. 15. 8.* Let such as fear God, fear to offend herein. Were it but a *Man's* Covenant if confirm'd, 'twere so Sacred, we must not *disanul* one Branch of it, *Gal. 3. 15, &c.* If the giving the Law at Mount *Horeb*, did not, could not *disanul* this Covenant, because *it was confirm'd of God in Christ 430 Years before*, *Gal. 3. 17.* Then the taking away of that Law, did not, could not *disanul* that Covenant neither, that's clear. And therefore it stands firm and unshaken still, *Heb. 12, 27.* And needs must do so, for God established it for an everlasting Covenant, *to be a God to Abraham and to his Seed in their Generations*, *Gen. 17. 7.* even *to a thousand Generations*, *Deut. 7. 6, 7, 8, 9. Psalm 105. 6, 7, 8, 9, 10. and 111. 5, 9. Ezek. 37. 24, 25, 26, 27. 1 Chron. 16. 15, 16, 17.* From these Scriptures it's clear, that *Abraham's* Covenant lasts to all Generations.

Those who differ, and who might learn of the Swallow

Swallow where to lay her Young, *Psal.* 84. 3. are desired in the Fear of God, and with the Bowels of Parents, not to be like the Ostrich, *forgetful* of, and *hardned against her young ones*, *Job* 39. 15, 16. but seriously to consider what they do, when they persecute and thrust their tender Babes out of the Visible Church, out of the Covenant of Promise, out of the Number of God's People, and from Baptism, the Token of the Covenant and Sign of Regeneration; which is to put them amongst, and reckon them no better than Heathens *who were called the Uncircumcision*; the same with Unbaptised now, *without Christ*, *Aliens from the Common-wealth of Israel*, *Strangers from the Covenants of Promise*, *having no hope*, and *without God in the World*; *afar off*, *not made nigh by the Blood of Christ*; 'tis to reckon them *Strangers*, *Foreigners*, no *Fellow-Citizens with the Saints*, not of the *Household of God*, *Eph.* 2. 11, 12, 13, 17, 19. and 3. 6. Oh uncomfortable Doctrine!

The *Promises of God* are the Ground of our Hope; if Believers Children are not under the Promises, then there is no Ground to hope for their Salvation, dying Infants, *Eph.* 2. 12. Those who think their Infants are *Strangers from the Covenant of Promise*, when they bury them, must needs follow them *sorrowing*, as those that have *no hope* of their Resurrection to Life eternal, *1 Thes.* 4. 13. Let believing Parents take heed of such uncomfortable, rigid, and cruel Principles and Practices against their *tender Babes*, which are so contrary to the sweet free Grace of the Covenant, and to our Lord's tender Love to, and Care of them, *Mark* 10. 13, 14, 15, 16. *Isa.* 40. 11. *Ezek.* 37. 24, 25. lest in Time, their Spirits grow so sower'd thereby, that they be ready, as hath been the Case of too many, to *contend more earnestly* to have their Children in this wretched Condition before-mentioned, than for any part of the *Faith once delivered to the Saints*, *Jude* 3. which this they contend for, never was.

Neither hath this their Folly departed from them, although they have been brayed in the Mortar of Scripture Evidence, by the Preaching and Writing of a Multitude of the Greatest and Best Men the Church hath had, either in, or since the Time of Reformation.

Those who deal with their Children as above, would be accounted *Abraham's Children by Faith*, yet they will not be of *Abraham's Faith*. *Abraham* is a Father to all them that *walk in the Steps of his Faith*, Rom. 4. 11, 12. to them who are *of his Faith*, ver. 16. Observe what *Abraham's Faith* was, on the Account of which he was stiled the Father of the Faithful, Gen 15. 5, 6. with Rom. 4. 18. Such Believers who will not be *of the Faith of Abraham*, as it took hold of the Covenant for both Parent and Child, for himself and his Seed, who will not *walk in the Steps of his Faith*, should seek for *another Father* as the Example and Pattern of *their Faith*; but such an one they can't find in Scripture, that is, one of *their Faith*, or rather Unbelief concerning Infants.

Obj. If every Believer must be of *Abraham's Faith*, then every Believer must believe, that himself is a common Covenant-Head to all the Faithful in all Ages after him as *Abraham* was.

Ans. Not so my Brethren, that was not *Abraham's Faith*, he never believed that every one of the Faithful should be a common Covenant-Head to all Believers, but that himself was so, and as such, received the Promises for all Believers and their Seed, and was blessed as having received them; all which we are to believe, and to take hold of the Covenant as now actually confirm'd by Christ, both for ourselves and Seed.

To be of *Abraham's Faith* then, is to believe as he did, that God Made and Established his Covenant of Grace with him, as a common Covenant-Head for himself and his Seed, and for all Believers and their Seed in their Generations.

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We have seen, that the Children of Believers as such, from *Adam* to *Abraham*, and from thence to the coming of Christ, whether *Jews* or *Gentiles*, were by the Grant and Ordinance of God in his Covenant, Church and Kingdom with their Parents, 'till any of them did, when grown up, by their own Act, renounce, despise, or reject the Grace or Duties of the Covenant, *Deut.* 7. 6, 9. *Psal.* 103. 17, 18. *1 Chron.* 28. 9. *Luke* 1. 50. *Psalms* 25. 10, 12, 13, 14. Also after the Institution of the Token and Seal of the Covenant, they were made Partakers thereof, as well as their Parents; and all this by a Covenant established and confirmed both by the Oath of God and Death of Christ, even to a thousand Generations.

Who, or what then is poor mortal Man, that he should take on him to revoke God's Covenant, and cut off from, or shut out of the Visible Church all the Infant Seed of Believers, which are well nigh, if not more than one half of her Members. Those who do it, are humbly intreated to shew a plain and express Command of God for what they do, or at least a plain Example allow'd of by Christ, that the Parents were received to Church-fellowship and Baptism, and their Infant Seed at the same time rejected and kept back from both. 'Tis but reasonable to expect a very clear express Command or Example in this Case, because it makes so vast an Alteration, as the putting out about one half of such as always were Subjects of Christ's Visible Church and Kingdom, especially to expect it from those who do, though *without Cause* call for Command or Example in the *New Testament*, for continuing the Privileges already granted of God in the Old. *To deny the Continuance of Privileges once granted of God to his People, before Proof made of God's revoking such Grant of Privilege, is making too bold with his Authority.* When? And by whom were the Children turned out of the Church,

the Covenant and their Right to partake of the Token thereof? Where is it recorded? Proof, Proof, Proof we call for, for we must not, we cannot part with such *great*, such *ancient*, and *intailed Privileges*, upon the bare Words of Men (though otherwise good Men) especially when we consider, that the Covenant which granteth these Privileges is everlasting, and confirm'd both by God's Oath and Christ's Death (as was proved) and also by the Ministry of Christ and his Apostles, as shall be proved through the Help of Christ.

C H A P. VI.

Obj. **S**OME say, but prove not, that our Lord Jesus when on Earth turn'd the Infants out of doors, not suffering them to continue any longer Members of his Visible Church and Kingdom, &c.

Answer, If they were turn'd out, it must be either by Christ himself or by his Apostles, for none else could do it. But if neither Christ nor his Apostles did turn them out, then they are in still.

The Truth is, our Blessed Lord Jesus, when on Earth, had many *special Occasions* offered him to speak his Mind and Will about this Matter; and what he said on those special Occasions, ought to be understood by us as his Royal Will and Pleasure, concerning the Children of the Church, as to their continuing Subjects and Members of his visible Kingdom and Church, and in the Covenant of Promise with a Right to the Token and Seal thereof; because in all he said on those Occasions, there is no hint from him of the contrary, but much for it. As,

First, When He and the Woman of *Samaria* were disputing about the Privileges of the *Jews*, as a Church in opposition to the *Samaritans*, here was a fit Occa-

Occasion to speak his Mind on this Matter, which he doth, asserting that *Salvation is of the Jews*, *John* 4. 19, 20, 21, 22. The *Jews* were both Adult and Infants.

Secondly, when a Woman that was a *Greek*, came to him for Help for her Daughter, on this Occasion he again asserts the Privileges of the *Jews*, calling them *Children* in Contradistinction from the *Greeks*, calling them *Dogs*, *Mark* 7. 26, 27.

Thirdly, When our Lord sent forth his Seventy Disciples to preach, he gave them Commission to preach to *Houses* as such, saying, *into whatsoever House ye enter, first say, Peace be to this House*, *Luke* 10. 5. which was *Preaching Peace by Jesus Christ*, as is clear, by comparing *Acts* 10. 36, 37. with *Luke* 10. 1, 5.

Fourthly, *Mark* 9. 36, 37. Christ took a Child, and set him in the Midst of his Apostles, and when he had taken him in his Arms, he said to them, what, that all such Children should be rejected and cast out? No such Matter. He said to them, *whosoever shall receive one of such Children in my Name, receiveth me, &c.* Would Christ have said thus to his Apostles, if his Intent were soon after to give them Commission to reject all such Children as this was? If receiving them, be receiving Christ, is not rejecting them, rejecting of Christ too? *Matt.* 18. *Jesus called a little Child to him, and set him in the Midst of the Disciples, and said, verily I say to you, except ye be converted, and become as a little Child, ye shall not enter into the Kingdom of Heaven*, ver. 2, 3. *And whoso shall receive one such little Child in my Name, receiveth me*, ver. 5. The Title of *Believers* is given to these little ones, ver. 6. Take heed, saith Christ, to his own Disciples, *that ye despise not one of these little ones*, ver. 10. This shews, how prone even the best of Men are, to despise these little Members of Christ, and also that 'tis an Evil they are to watch against and take heed of; for I say to you, *that in Heaven their Angels do always behold the Face of my Father. It is not*

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the Will of your Father which is in Heaven, that one of these little ones should perish, ver. 14.

Fifthly, In Luke 19. we read of Christ's converting of Zaccheus, and preaching Abraham's Covenant as comprehending of him and his House, who by all Circumstances was a Gentile, for he was Chief among the Publicans, ver. 2. and the Jews murmur'd, ver. 7. because our Lord went to be a Guest with him, a Man say they, that is a Sinner; that was the Name by which they usually call'd the Gentiles, to distinguish 'em from the Jews, Gal. 2. 15. But the Lord had given him Faith; and now he was Christ's, and therefore Abraham's Seed, and an Heir according to The Promise, Gal. 3. 29. To be a God to him and to his Seed, Gen. 17. 7.

In this 19th of Luke, Christ doth freely and fully assert, that Salvation was come to Zaccheus his House, and that on the same Day he was converted, and the Reason of it, forsomuch as he also is the Son of Abraham, ver. 9. Pray observe, our Lord doth not say, that Salvation was come to Zaccheus his House, forsomuch as his House were taught, professed their Faith, &c. but forsomuch as Zaccheus himself is a Son of Abraham. This Day is Salvation come to this House, forsomuch as he also, [He] as well as Believers that were Abraham's natural Seed, [He] as well as former Profelytes, he also is the Son of Abraham.

Here our blessed Lord preached Abraham's Covenant, and that as a general Rule (as I humbly conceive) in saying, this Day is Salvation come to this House, forsomuch as he also is the Son of Abraham.

For if Salvation comes to one Man's House on the Day of his Conversion meerly for this Reason, because that Man who is the Father of it, is by Faith in Christ become the Son of Abraham: Then at what Time soever, any Man by Faith in Christ becomes the Son of Abraham, Salvation comes to his House too, if he be the Father of an Household. That Abraham is the Father of all Believers, is clear, Rom. 4. 11, 12, 16.

Gal. 3. 7, 29. And that Salvation comes to the Houses, as such, of *Abraham's* Children is plain from our Lord's Words of *Zaccheus*, and his House, *Luke 19. 9.* with *Gal. 3. 29.* And where Salvation comes to the House, there is no Reason to doubt, but Baptism may come to the House too. This Blessing of *Abraham* comes on the *Gentiles* through Christ who confirmed the Promises, *Gal. 3. 14. Rom. 15. 8.* The Way reveal'd in Scripture for Childrens being in Covenant, and Church-Members, is the Parents accepting the Covenant for themselves and their Seed.

Sixthly, Look into and compare *Mark 10. 13, 14, 15, 16. Mat. 19. 13, 14, 15. Luke 18. 15, 16, 17.* Where we find on a special Occasion offered, our Lord speaks his Mind very plainly concerning the Children of the Church; and also shews great Affection to such of them that were present. *Matthew* calls them *little Children*; *Mark*, *young Children*, and *Luke*, *Infants*; and our Saviour himself calleth 'em *little Children*; they were such, that *he took them up in his Arms*, saith *Mark*. They all three say, these little young Infants were brought, did not come themselves to Christ. *Matthew* saith, they were brought that he should put his Hands on them and pray. They all three say, that Christ's Disciples rebuked them. *Mark* saith, but when Jesus saw it, he was much displeased; and called them unto him, saith *Luke*. They all three shew, that Christ commanded to suffer little Children to come to him, and forbid them not; and also the Reason of this his Command, for of such is the Kingdom of Heaven.

Mark saith, *he took them up in his Arms* (see *Isa. 40. 11.*) put his Hands on them and blessed them. *Mark* and *Luke* tell us, that Christ said, verily I say to you, whosoever shall not receive the Kingdom of God as a little Child, viz. as a little Child receiveth it (for so the Syntax carrieth it, saith *Mr. Cotten*) he shall not enter therein.

As Infants are Passive in receiving of Christ, and a
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Spiritual Principle of Grace, so are grown Persons too (see Dr. Ames *Mar. of Divinity. B. 1. Ch. 26. Sect. 20, 21, 25.*) Yea, the Substance of this Doctrine is asserted, even by Mr. *John Goodwin*, a professed Remonstrant, in his *Cata-Baptism*, Page 54, 55. Why then do grown Persons, through Pride of their own Abilities, condemn and despise Infants, as incapable of Principles of Grace? Whereas they should be Meek, Humble, and not disdain to stoop and learn even of little Children, how to receive the Kingdom of God and the Graces thereof, in a passive Way.

Indeed it seems very strange, that Persons who hold that Infants are capable of, and have in them the Seeds and Principles of Sin, should deny them to be capable of having the Seeds and Principles of Grace infused into them; which is to make the first *Adam* more powerful to convey Sin, than the second *Adam* to convey Grace; 'tis to make Sin abound much more than Grace, contrary to the Scriptures; 'tis to limit the Power of God, and make his Work to depend on the Worthiness of the Person (as *Luther* observeth in his Preface to his Comment on *Gal.*) 'tis to say, none who dye Infants are saved, or else that they are saved without Inherent Grace, saved and not sanctified! In short, 'tis with the *Sadduces* to err, *not knowing the Scriptures, nor the Power of God.*

If there can't be Seeds and Habits of Grace when Persons want the Use or Exercise of Reason, then adult Believers, every Time when fast asleep, and Old ones grown Childish, are Unbelievers and Graceless Persons.

Men may as well say, Infants and old People grown Childish have no reasonable Souls; because they can't outwardly discover them by rational Actings, as that they have no Grace; because they can't outwardly discover it by gracious Actings.

To hold that Believers Infants are incapable Subjects of Grace, is to esteem them, if not Brutes, yet

in a far worse Condition than the very Heathens that are adult; for, as all acknowledge, they are capable Subjects of Grace, and Multitudes of them have been made Partakers of it.

But here we see, that Infants are not only capable Subjects of Grace, but also capable in our Lord's Account, of being held forth by him as Patterns to others that are grown, and that in this very Thing, the receiving of Grace; which proves what Dr. *Goodwin* and others have said, to be true, *viz.* That *Infants are the purest Part of the Church.* For here, they are held forth by Christ as Patterns to others. And in *Matt.* 18. 2, 3, 4, 5, 6. They are set up by him as Patterns of Conversion, and of the Grace of Humility, even to his other Disciples; therefore let not grown Men scorn, disdain, or forbid Children to be outwardly baptized with Water, of whom they ought to learn to be baptized in Heart.

Obj. It's said, we do not read that Christ commanded these Children to be baptized that were brought to him.

Ans. Neither do we read, that he commanded those grown Persons to be baptized, who brought these Children to him. Perhaps, they and their Children too were baptized before: And Christ doth nowhere command Persons to be Re-baptized. But unless it were said, as 'tis not, that these Children had not been baptized before, none can justly stumble at Christ's not commanding 'em to be baptized at this Time when he blessed them.

Although here is nothing said of the Baptism of these little young Infants that were brought to Christ, yet our Lord by his Affections, Words and Actions, declar'd them to be such Persons that many other Scriptures shew are to be baptized, if not baptized already.

1st, They are such that *come to Christ*; for Believers bring-

bringing their Children to Christ, is accepted and esteemed by him, as all one with Children's coming themselves; he calls it their coming, *suffer little Children to come unto me, and forbid them not* Let all that fear God, beware of breaking this Command of Christ. For,

2dly, When his own Disciples acted contrary to it, and rebuked Children's coming to him in the Arms of their Parents, (compare *Isa. 49. 22, 25.*) *He was much displeased, and called them to him.* Our Lord approved the pious Act of those who brought their Infants to him; but was much displeased with his own Disciples for opposing it.

3dly, The King himself declareth them to be of his Kingdom: He doth not say they *were* so under the *Old Testament* only, but they *are* so. Neither doth he barely say, they are *Subjects* of his Kingdom only, but that his Kingdom *is of such, or of such is the Kingdom;* which shews (what hath been before proved) that the Church and Kingdom of Christ, is, and hath been in all Ages carried on and continued from Age to Age, by a Succession of an Holy Seed, *Mal. 2. 15. Gen. 17. 7. Deut. 7. 6, 7, 8, 9. Psal. 78. 2, 3, 4, 5, 6, 7. and 103. 7. and 105. 6, 7, 8, 9, 10. and 127. 3. Isa. 6. 13. and 59. 21. and 65. 23. Ezek. 37. 24, 25, 26, 27, 28*

And those converted from without, come in still as ingrafted Branches, *Rom. 11. 16, 17, 21, 24, 28. Eph. 2. 12, 13, 19. and 3. 6. Isa. 56. 6, 8. Exod. 12. 48, 49. Ezek. 47. 22, 23. Isa. 14. 1. and Numb. 9. 14.*

4thly, Our blessed Lord, doth not limit his Command to those little Children then present, he said not, *suffer these* little Children only, and forbid not *these* to come to me, but upon the Occasion of *these*, declares the Privilege of all the Infants of Believers, saying, *suffer little Children to come unto me, and forbid them not, for of such, not of these only, is the Kingdom.*

Since Christ declares the Privilege of all the Children of Believers in all Ages, his Command must not be limited to the Disciples only, but is also obliging to all his Ministers and Churches in all Ages, to *suffer little Children to come unto him, and forbid them not, because his Kingdom is of such*; as is also clear, by comparing this Command with *Matt. 28. 20.*

5thly, Little young Infants are capable of outward visible Signs of Grace, and of Grace itself; for these received Imposition of Hands, an outward Sign of Grace, and were blessed by Christ: Christ's Blessing, comprehends the Communication of all Grace, and Good Things to the Persons blessed by him: Our Saviour *took these Infants up in his Arms, put his Hands on them, and blessed them.* Doth this look as if Christ's Heart was set against them, to turn them out of his Church? What! Is Imposition of Hands a Ceremony of Excommunication, or casting out of the Church?

6thly, Christ holds them forth as *Patterns of Grace* to all grown Persons, as before.

These Things put together, do fully manifest, that the Infants of the Faithful are such Persons; that many other Scriptures shew are to be baptized. For they are amongst the Blessed Ones of Christ, such of whom his Church and Kingdom consisteth, and so come under the Fellowship of his Disciples, whom Christ commanded to be baptized.

7thly, Another fit Occasion was offered to our Blessed Jesus, to speak his Mind about Children, just before his last Sufferings. *The Children of Zion were joyful in their King, Psalm 149. 2. Crying Hosanna to the Son of David, &c. Matt. 21. 9, 15, 16.* They did bless and welcome Christ's Coming, as well as their Parents: At which, some adult carnal Professors were sore displeased, and complained of them to Christ. But had they had these New Notions, or rather had there been such a Thing as an Anabaptist then in Being

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and present, and a Capacity in these Babes to understand him, might not he, without *complaining of them to Christ*, have soon quenched their Zeal, damped their Joy, and stopt their Mouths himself, with these or the like Words to them: *Alas, poor Children! You have little Cause thus to rejoice at the Coming of your King; you have more need to weep and lament that he is come so soon: For, according to our Doctrine which we affirm to be true, ye will be great Loosers, and will be set further off from God by his Coming. Now there are many precious Promises made to you; ye are now within the Covenant, but Christ is come to revoke these Promises, and to blot your Names out of the Covenant, his Heart is set against you to turn you, and all such as you are, out of his Church and Kingdom, into Satan's, and that for this only Reason, because ye are Children: What mean you then, thus to bless and welcome Christ's Coming with these Hosanna's? What tho' you are now Members of his Church, what tho' you are now visible Saints, yet in a few Days ye shall be little Heathens every Child of you, unless any of you should be so happy, as to die within four or five Days time before ye are cast out, for within that Time Christ was to suffer.*

As this Doctrine must needs sound harsh in the Ears of every such Christian, who walks in the Steps of the Faith of our Father Abraham, Rom. 4. 12. So 'tis contrary to the whole Drift of Holy Scripture, and to the tender Bowels of Christ to the Lambs of his Flock, Ezek. 37. 24, 25. Isa. 40. 11. Mark 10. 13, 14, 15, 16. Mark 9. 36, 37. What had the Infants of the Faithful then done, to deserve casting out of the Church? Yea, what had they done to deserve, that all such Infants to the end of the World should be cast, or kept out for their Sakes?

Can any Man imagine, that he who said *it is not meet to take the Children's Bread and cast it to the Dogs*, i. e. Heathen, would take the Children themselves, and

cast them to the Dogs, *i. e.* Heathen; and that meerly for this Reason, because they were Children, which was no Sin neither?

In *Mark 10.* *Christ bleisseth young Children.* Here in *Matt. 21.* they cry *Hosanna to him.* There he owneth them to be of his Kingdom: Here they own him to be their King, in calling him *the Son of David.*

In *Prov. 14. 28.* we read, that *in the Multitude of People is the King's Honour*; therefore they do act highly against *the Kingly Honour of Christ*, who endeavour to cut off from his Kingdom about one half of his People, *viz.* All the Infant Seed.

In this 21st of *Matt.* we find *the Children of Zion were joyful in their King, crying, Hosanna to the Son of David*, at which some were *sore displeased*, and complained of them to Christ their King. What, saith he? Doth he disown either them or their Act of Worship done to him? Nothing less. He vindicates them and their Worship by Scripture; *Have ye never read, out of the Mouth of Babes and Sucklings thou hast perfected Praise?* Which our Lord quotes from *Psal. 8. 2.* Blessed be God for recording this Passage, for by it we see we may, and ought to vindicate our Children *which God hath graciously given us*, *Gen. 33. 5.* from *Old Testament* Texts, as well as *New*, against any that shall oppose their Rights and Privileges; yea, though they be but *Babes and Sucklings*, for out of the Mouth of such, *God hath ordained Strength*, *Psal. 8. 2.* and *perfected Praise*, *Matt. 21. 16.* Will any say, that all this was without inherent Grace, and the working of the Holy Ghost in these Children?

On all these Occasions offered our Lord to declare his Mind and Will about Children, he saith not one Word of turning them out of his Church, or taking from them their Interest in the Covenant, and Right to partake of its Seal and Token. But from his Words and Actions on all these Occasions compared

together, 'tis very clear and evident (thanks be to Christ) that he did not *turn out*, but *continue* and *confirm* the Seed of Believers in these their ancient Privileges. Our Saviour's Coming was not to bring Loss and Damage to the Infants of his People, by removing God's Favour, or the outward Tokens of it from them, nor to make them incapable of either.

C H A P. VII.

Obj. **I**F it be said, although Christ did not do it in Person, yet he might give his Apostles Commission to turn out the Children after his Resurrection; for which there is much said to little, or, rather, no Purpose, from *Matt.* 28. 19, 20. Which they say, was the Apostles *Commission to Disciple, and to Baptize those whom they Discipled.*

Answer, The Apostles Taught, Discipled, and Baptized long before this, and surely, not *without Commission* neither. It's true, their *Commission* which before was *limited* to the House of Israel, *Matt.* 10. 5, 6, 7. is here *revived* and *enlarged*; they are now sent to the Heathen to disciple and baptize them also. But what is this to the turning out of Children? Here is not a Word of that in the Text; no nor in the Bible.

— *Teach all Nations, Baptizing them* — *Teaching them to observe all Things whatsoever I have commanded you* — *Teach all Nations*; Teach them what? A new Gospel? Not a Word of that in the Text. Must they teach, that the Covenant and Promises thereof as running to Believers and their Seed was repeal'd? No such Matter. What is it then that Christ commanded the Apostles to teach? *Teaching them to observe All Things whatsoever I have commanded you.* One Thing that Christ had *commanded them* was this, *to suffer the little Children to come unto him, and forbid them*

them not, for of such is the Kingdom of God, to receive and not despise them, Matt. 18. 2, 5, 10, 14. Therefore their Commission was to disciple, to receive into the Visible Kingdom and Church of Christ, the *Little Children* with their Parents.

For if the Apostles must teach *all Things whatsoever*, which Christ had *commanded them*, then they must *teach*, that Christ would have *little Children come to him, and also that his Kingdom is of such.* And thus the Profelytes in all Ages, until this very Time, when Christ sent his Apostles to teach the Gentiles, were received into the Visible Church, they and their Children with them. No Prophecy did *foretel*, no Words in their *Commission* did *command them* to alter and change the former Method of discipling and receiving the Children, together with their Parents: Therefore when Christ said, *Go, disciple all Nations*, they must needs understand it of such as were Disciples before. If it be said, that under the *New Testament*, *New Converts believed and were baptized*, the Answer is ready, under the *Old Testament*, The Profelytes, or *New Converts, believed and were circumcised*; but this was then no Objection against their Children, they were received and circumcised also, therefore it ought to be no Objection now against receiving and baptizing their Children. It's plain from *Matt. 28. 19, 20.* that Christ commanded the Apostles, to baptize those *Gentiles* whom they disciplined or profelyted, for it's all one in Sense: Now then, if their Commission was (as it's clear it was) to disciple Houses as such, *i. e.* the Parents with their Children, according to Christ's own Practice, *Luke 19. 9.* then their Commission also, was to baptize Houses as such, *i. e.* the Parents with their Children. Yea, the Apostles in the Course of their Ministry (which is the best Exposition of their Commission) did both disciple and baptize Houses as such; therefore they had Commis-

sion

sion from Christ so to do ; for they had an infallible Spirit, and so both understood, and acted according to their Commission in the Course of their Ministry. They made Disciples and baptized them, just as formerly they made Profelytes or Disciples, and circumcised them, them and their Children with them, according to God's Covenant with *Abraham*, which Covenant was never repeal'd ; no, nor the Childrens Names blotted out of the Promises neither. Now, observe the Apostles Commission explain'd by their Preaching thro' the *Acts*.

Acts 2. 39. *The Promise is to you and to your Children.* Compare *Gal.* 3. 17, 29. *Acts* 26. 6, 7. In which Texts, amongst many others. God's Covenant with *Abraham* is called **The Promise** : This *Promise*, the Apostles preach'd in their First Publick Sermon after Christ's Ascension ; and when they were all filled with the Holy Ghost, ver. 4. Peter standing up with the Eleven (twas not Peter's Opinion only that *The Promise* was still to them and their Children) ver. 14. &c. preached to the People, and proved that *Jesus of Nazareth was both Lord and Christ a Saviour*, and that they had sinned greatly in crucifying him. They being convinced of both, cry out to the Apostles, *what shall we do ?* Then Peter said to them, *Repent and be baptized every one of you*—For **The Promise**, not a Promise only, but **The Promise** well known to them, and distinguished from other Promises, by the Emphasis of **The Promise**. *The Promise* is, not was only, but is still now under the *New Testament*, to you and to your Children. *The Promise* is a Motive to Repentance and Baptism : *Repent and be baptized*,—For *the Promise is to you and to your Children*, *Acts* 2. 38, 39.

Let it be consider'd, that the Apostle speaks here, not only to the natural Seed of *Abraham*, but to the Church

Church of *Israel*, ver. 22, 56. (So many of them as were present) as consisting of *Jews* and *Gentile-Proselytes*, ver. 10, 14. that is, to both the natural Seed and ingrafted Members. To both these the Apostles thus preach, even now after Christ's Ascension and pouring out the Spirit; **The Promise**, not a Promise only, but **The Promise** by way of Eminency: **The Promise is to you and to your Children**. They hold forth one and the same Promise, equally and alike to both *Jews* and *Proselytes*, and to the Children of each. Did the Apostles begin in this First Sermon, as if they had received Commission to turn out the Children, think you?

As the Apostles in preaching to the Church of *Israel*, did comprehend the Children with their Parents under one and the same Promise, so also they did make the usual Distribution of the World into two Parts, *Nigh*, and *Afar off*: And they put all the adult Visible Members, both *Jews* and *Proselytes*, with the Children of each as such on the one Side, and distinguish them from all that were at that Time *afar off*, whether Adult, or Infants on the other Side. What those Terms [*Nigh* and *Afar off*] do import, see *Eph.* 2. 11. to 22. and 3. 6. These Texts compar'd with this, *Acts* 2, 39. shew us what Promise it is which the Apostles declare *is to them and to their Children*; and also that on what Side the Parent is, on the same Side his Children are, whether in the Visible Church or out; whether visibly *nigh to God*, and his Covenant of Promise, and the Privileges thereof, or *afar off*, *Strangers*, *Foreigners*, &c. Here by the Way, let these Three Things be duly considered.

1st. If Christ had given his Apostles Commission to turn out the Children, then surely they would have done it; and if they had turn'd them out, it is unaccountably strange that we should now read of their *turning them out*, nor of any complaining amongst the

the Believing *Jews* on that Account. Would they who made such a stir to have their Children circumcised, and who were so angry with *Paul* upon a Rumour that he forbad it, *Acts* 21. 20, 21. Would they all be contented and quiet, and say nothing, when they should see all their poor Infants *turn'd out* of the Visible Church, out of the Covenant, and from an Interest in the Blessings, Privileges and precious Promises thereof? What, not one amongst so many Thousands, that would so much as ask a Reason of their turning them out?

2dly, We find the Unbelieving *Jews* on all Occasions, were quarrelling with Christ, and with his Apostles, and against the Christian Faith, because their Traditions, the Types and Ceremonies of *Moses's* Law, the Holiness of the Temple, &c. were discontinued. But (read the *Evangelist* and *Acts*) there is not a Word against them, from the unbelieving *Jews*, or any else, for discontinuing Children's Church-Membership, *Abraham's* Covenant, or their Interest in it, and its Privileges: Had these been discontinued, there's no doubt but the Unbelieving *Jews* would much more have objected and insisted on them, as making far more against the Christian Faith, and for the *Jews* continuing in their Unbelief.

3dly, The Children of the *Jews* and *Profelytes*, were together with their Parents in the Visible Church and Kingdom of God; in the Covenant, with a Right to partake of the Token thereof before Christ's Coming and Sufferings; if they were not so afterwards, then they were Losers, and were set further off from God by Christ's Coming and Suffering; which is absurd, and contrary to *Acts* 2. 39. and 3. 25. and to the whole Drift of Scripture.

Well then, the Children of the *Jews* and *Profelytes* were in the Church, in the Covenant, with a Right to partake of the Visible Token and Seal thereof; that
Morning,

Morning, when amongst others, 3000 of them came and heard the Apostles preach, and were converted to the Faith of Christ Jesus, as the true *Messias* that was to come. When these 3000 Converts went away that Day from the publick Worship, either their Children were still with them in the Covenant and Church Members, with a Right to the Seal of the Covenant even as they were in the Morning, or they were not. If they were in that Night, then Children are in still with their Parents. If it be said they were not in that Night, then the Children were Losers, and were set further off from God by their Parents Faith: This also is absurd. What! The Parents Faith excommunicates the Child! This Doctrine of Exclusion doth unavoidably make Children Losers, either by Christ's coming into the World, or by the Parents coming to Christ; and therefore it can't be true. Nay it is, saith Dr. Owen, against the whole Gospel, once to imagine it the least Instance, Owen on *Heb.* Vol. 2. pag. 256, 257.

The Promise is to you and to your Children, and to all that are afar off, even as many as the Lord our God shall call. Some would have this to be only a Promise of the Gifts of Tongues, Prophecy, and Miracles; But that can't be granted, for the Promise is to them and to their Children as such, and to all that the Lord shall call, even to the end of the World. But certainly Children as such, and all call'd ones in all Ages, were not to have the Gifts of Tongues, Prophecy and Miracles; neither was the Promise of such Gifts suited to their Case, and so could not have pacified the awakened and guilty Consciences of this People. For Persons might have these Gifts, and yet not be pardoned and saved, *Matt.* 7. 22, 23. But take the Promise according to *Gal.* 3. 17, 29. *Acts* 26. 6, 7. for the Covenant which God made with Abraham, and renew'd to Isaac and Jacob; and see how suitable it was to their Case, *Micah* 7. 18, 19, 20. *Who is a God like unto thee,*
that

that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage? He retaineth not his Anger for ever, because he delighteth in Mercy. He will turn again, he will have Compassion upon us; he will subdue our Iniquities; and thou wilt cast all their Sins into the Depths of the Sea. Thou wilt perform the Truth to Jacob, and the Mercy to Abraham, which thou hast sworn to our Fathers from the Days of old. O! here is Balm indeed for a Wounded Conscience in *Abraham's* Covenant. See *Heb.* 6. 13, 18. And that the Apostle here by *the Promise*, intended the *Covenant of Promise* made with *Abraham*, let himself explain himself in his very next Sermon to this People, in that parallel Place to this, *Acts* 2. 39. with *Chap.* 3. 13, 19, 25. Compare these Texts, and it will be plain.

1st, That that which he calls *the Promise* in one Sermon, he calls *the Covenant which God made with their Fathers* in the other, even with *Abraham*, &c.

2dly, That those who are the Children of the Covenant, both *Jews* and *Profelytes*, *the Promise*, or Covenant, is to them and to their Children, even now, since *Christ's* Ascension and pouring out of the Spirit.

3dly, That this Promise to all the Visible Children of the Covenant, as running to them and to their Children, is to be preached to them as a Motive to Repentance, &c.

4thly, That this Preaching was abundantly blessed of God, and made effectual to many thousands of them, both *Jews* and *Profelytes*. The First Sermon to 3000, *Acts* 2. 41. The Second, to 5000, *Acts* 4. 4. Or as some to 2000, which being added to the 3000, made the whole Number (say they) 5000. However, here was 5000, if not 8000, to whom in Two Sermons, this preaching of the Covenant was effectual, they being *Children of the Covenant which God made with the Fathers, with Abraham*, &c. Although they were not all Natural Children of *Abraham's* Body, yet

yet being the Children of *Abraham's Covenant*, **The Promise** is to them and to their Children, and is so preached by the Apostles, to move them to repent, and be baptized. That the Auditory were both *Jews* and *Gentile* Profelytes: See *Acts* 2. 10, 14. And that the Word was effectual to both, is plain; for the *New Testament Church* did presently after consist of both *Greeks* and *Hebrews*, *Acts* 6. 1. and in *ver.* 5. we read that one of the seven Deacons was a Profelyte.

5thly, That Baptism, the New Sign, is annexed to this ancient Promise or Covenant of God, *be baptized*—*For the Promise is to you and to your Children*, with *Col.* 2. 10, 11, 12. *Gal.* 3. 27, 28, 29.

6thly, In both these Places, the Apostles give a hint of the Calling the *Gentiles into Abraham's Covenant*, and the Privileges thereof, *Acts* 2. 39. and 3. 25.

Obj. If it be said, that the Promise, as to those afar off, is limited to those of them only whom the Lord should call, *Acts* 2. 39.

Ans. 'Tis true, *the Promise* is not to those that should live and die afar off, Strangers, Foreigners, for then it must be to the whole World of Heathens and Idolaters, living and dying such; but to such of the Heathen whom the Lord should call, and bring near to himself in his Church, to be his Covenant People. And it hath been the Lord's Way in all Ages, to call, to receive into his Church, into his Covenant, the Infant Seed with the Parents, as hath been proved; as the *Profelytes* formerly were received, they and their Children with them, so such *Gentiles*, though in greater Numbers under the *New Testament*, were to be called and received, they and their Children with them, as is clear from the Prophecies before-mentioned: They were to be called by Fatherhoods and Kindreds, *Acts* 3. 25. with *Gen.* 12. 3.

Ans. 2dly, When any of the adult Gentiles are call'd, then *the Promise* is to them be sure: And 'tis also

also certainly the Duty of every such called one, to search what *the Promise* is, that he is now come under, that he may embrace it by Faith: But *the Promise* is, that *God will be a God to him and to his Seed*. So the Covenant runs, *Gen. 17. 7.* And converted *Gentiles* are said to take hold of the Covenant, *Isa. 56. 6.* And the Token of the Covenant was applied to them, and to their Seed, *Exod. 12. 48.* *The Promise is to you and to your Children*; and so to embrace it, is to be of *Abraham's Faith*; and those *Gentiles* that do so, are as truly the Children of the Promise, as *Isaac* himself was, *Gal. 4. 28.*

In both these parallel Texts, *Acts 2. 39.* and *3. 25.* The Apostle did foretel the calling of some of the *Gentiles*, who were then afar off, into the Fellowship of this *Promise and Covenant of Abraham*, under which the *Jews and Proselytes*, and their Children, then were.

In *Abraham's Covenant* it's promised, that *in his Seed should all the Nations of the Earth be blessed*, *Gen. 22. 18.* and that *in him should all Families of the Earth be blessed*, *Gen. 12. 3.* As the one foretold that the Gospel was to be preached to all *Nations*, so the other foreshew'd that it should take Effect, and be carried on in the Way of *Families*, or *Fatherhoods*, in all these *Nations*; which *Families*, or *Fatherhoods*, are called *Kindreds*, *Acts 3. 25.* Now those who would exclude the Infants of the Faithful, ought to prove, that they are not a-kin to their own Parents; but till then, we shall take them to be so near a-kin, as to be the principal Kindred here meant: And the parallel Place, *Acts 2. 39.* with Multitudes of other Texts afore quoted, justify our so doing.

In *Acts 2. 47.* it's said, *The Lord added to the Church daily such as should be saved*: Therefore the Infants of his People were added to the Church with their Parents. To deny this, is to say, that the Lord will not save them if they die Infants, contrary to the whole

Tenour of Scripture, and contrary to the Belief of the Church in all Ages.

Compare *Acts* 2. 39. *Luke* 19. 9. *Acts* 11. 14. and 16. 31. where we are told, the Houses, *i. e.* Children of Believers should be *saved*. And in this, *Acts* 2. 47. we are told, that such as should be *saved* were added to the Church; therefore the Children were added with their Parents to the Church in the *New Testament*.

In *Acts* 7. we find *Stephen* preaching the Covenant of God with *Abraham*; but saith nothing of its being repealed, changed, &c. *ver.* 5, 7, 8, 32, 34.

This Doctrine of the Covenant and Fruit thereof, is avouched by an Angel from Heaven, *Acts* 11. 13, 14. who said, *he shall tell thee Words, whereby Thou, and all thy House shall be Saved*. The Gospel is carried on by Households still, according to *Gen.* 17. *Exod.* 12.

Acts 13. *Paul* preaches in the Synagogue, to both *Jews* and *Profelytes*, *ver.* 14, 15, 16, 26, 43. and calls them both the Children of the Fathers to whom the *Promise* was made, *ver.* 32, 33. with *Acts* 3. 25. And as the other Twelve Apostles had done before, so also *Paul* preaches the Covenant of *Abraham*, *ver.* 16, 17, 26, 32, 33. and his preaching was blessed to many, *ver.* 43.

The Apostle *Paul*, did not preach this Covenant of the Fathers to the *Jews* and *Profelytes* only, but he preached the same to the *Gentiles* also, on the next Sabbath Day, as may be gathered from *ver.* 42, 44. The same Word which was first preached to the *Jews*, *ver.* 46. at which the *Gentiles* were glad, and many believed, *ver.* 48. Thus we see, that the same Covenant of the Fathers or Gospel which the *Jews* and *Profelytes* had, we have also; according to *Gal.* 3. 8, 14. The Covenant of *Abraham*, which comprehends the Offspring with the Parents, is still continued to us *Gentiles*, being one of those Gifts of God of which he never repented, *Rom.* 11. 28, 29.

Acts 16. 14, 15. *The Lord opened Lydia's Heart*, and
she

she attended to the Things spoken by Paul, and then was baptized, and her Household: When this was done, she besought him and his Company to come into her House, and abide there. Her Plea was, if you have judged me to be faithful to the Lord. Can it be thought that they would have baptized her in her own Person, if they had not judg'd her to have Faith? No surely. I suppose she pleads her Faithfulness with Respect to Abraham's Covenant, in having her Household baptized as soon as she was baptized herself. For the People of God, were not to come in and abide, and so have Communion with any Gentiles, as Saints, till such Persons, and their Seed, received the Token of the Covenant, Gen. 17. Exod 12. The Words are emphatical. *And when she was baptized and her Household, she besought Paul and his Company, if ye have judged me to be faithful to the Lord, come into my House and abide there.*

And in this, Acts 16. 29, 30, 31: the awakened Jaylor cries out to Paul and Silas, *Sirs, what must I do to be saved?* They answered him, *Believe on the Lord Jesus Christ, and thou shalt be saved and thy House.* The Jaylor was a Gentile, a Stranger from the Covenant of Promise; he only asks, *What must I do to be saved?* Not how shall I and my House (i. e. Children) be saved? Yet Paul and Silas were so full of this blessed Doctrine of the Covenant, that they would not answer his Question simply, as he asked it for himself alone, but say they, *Believe, and thou shalt be saved and thy House.* Compare Luke 19. 9. Jer. 32. 39.

When the Apostles preach to the Church of Israel, both Jews and Profelytes who were in Covenant, they say, *The Promise is to you and to your Children, Acts 2. 39. And ye are the Children of the Covenant, Acts 3. 25.* But to the Gentiles, out of Covenant, the Tense is changed, *Believe, and thou shalt be saved and thy House.* If it be objected, that many Preachers now observe no such Distinction in their Preaching, my Answer is,

let that Practice of theirs shift for itself as well as it can ; I see not how it can be justified.

Christ commandeth to search the Scriptures of the *Old Testament*, *John* 5. 39. And in *Acts* 17, 10, 11, 12. the *Jews* at *Berea* are highly commended for their daily examining the Doctrine of *Paul* and *Silas*, by the Scriptures of the *Old Testament* (the *New Testament* not being then written) therefore *Paul* and *Silas*, did not exclude Believers Infants, did not revoke *Abraham's* Covenant, and the Promises made to the Children of the Faithful, nor deny the Seal and Token of the Covenant to the Infant Seed, because such Doctrines would not bear being examined by the *Old Testament* Writings : Had *Paul* and *Silas* preached such New Doctrine, they might (as some do now) have forbidden the Use of the *Old Testament* Scriptures in this Case, might have put by all with this, *They are Old Testament Texts* : But instead of this, we find the *Jews* at *Berea* were in their Duty, when they brought Doctrines to the Test of the *Old Testament* Writings ; and surely, that which was their Duty, can't be our Crime. From this, *Acts* 17. 11, 12. it's clear, that the Doctrine, which would exclude Believers Infants, is not true, because it will not bear, but continually flies from the Test of the Scriptures written in the *Old Testament*.

In *Acts* 26. 6, 7. the Apostle of the *Gentiles* sums up the Doctrine which he suffered for, in this Phrase, *The Hope of the Promise made of God to our Fathers*; the same Promise, that the *Hope of all the Twelve Tribes was set upon, in their serving God instantly Day and Night*. Compare *Heb.* 11. 12, 13.

And in *Acts* 26. 22. He is giving an Account of his whole Doctrine, which he witnessed to, both to Small and Great ; and yet telleth us that he said *none other Things than those, which the Prophets and Moses did say should come*. Therefore holy *Paul* said not a Word

of turning the Infant Seed out of the Church, out of the Covenant, or from their Right, to partake of its Token and Seal, because *Moses* and the Prophets never foretold their turning out: But they did foretel the contrary, that they should not be turned out, but *should be as aforetime*, *Jer.* 30. 9, 20. with ch. 31. 1. *Isa.* 44. 3, 4. and 61. 8, 9. and 66. 22, 23. and 65. 23. *Ezek.* 37. 24, 25, 26, 27, 28. *Zeck.* 10. 6, 7, 8, 9. *Psal.* 102. 28. So that the Church under the *New Testament*, is built on the Foundation (*i. e.* Doctrine) of the *Apostles and Prophets*; for they laid not Two Foundations to build the Church on; the *Prophets* one for the *Jews*, that would carry both Adult and Infants; and the *Apostles* another for the *Gentiles*, that would bear none but adult Persons; no, they laid but One Foundation, *Jesus Christ himself being the chief Corner Stone*, *Eph.* 2. 20. *They which are of Faith are Abraham's Children, have the same Gospel he had, and are blessed with him; his Blessing is come on them, they are Heirs according to The Promise*, *Gal.* 3. 7, 8, 9, 14, 29. *Their Children are Holy*, *1 Cor.* 7. 14.

The Apostles preached according as the Prophets prophesied; they preached the Covenant, as including and comprehending the Children with their Parents. Thus 'twas preached through the *O'd Testament*, and thus 'twas preached through the *New Testament*, both by our Lord Jesus and his Apostles, as hath been shewn: So that this new Doctrine of Exclusion, or casting out of Infants, is contrary to the Doctrine of the Prophets, contrary to the Doctrine of Christ, and contrary to the Doctrine of the Apostles; and therefore is to be detested and detected.

If Believers Infants, were not of the Number of God's Covenant-People within his Church and Kingdom, but Members of Satan's Kingdom, then, were they of all Mankind most miserable: For through all Ages, they have been on the Church's Side, have

partook with the Church in her Sufferings; the Churches Enemies have been their Enemies, and great Numbers of them have been massacred and martyr'd with their Parents, for the Cause of Christ and his Gospel; which shews, Satan knows better than to think them of his Kingdom, for that is not divided against itself, *Matt. 12. 25.* Yea, the Infant Seed of the Church seem in a particular Manner, to be the Objects of the Rage and Cruelty of Satan and his Instruments, as knowing the Church is continued chiefly by a Succession of an Holy Seed. The first Persecution of *Abraham's* Seed, fell on his Infant Seed, the little Child *Isaac*, at the Time of his Weaning, being persecuted by *Ishmael*, an *Egyptian* by Mother's Side, *Gen. 21. 8, 9. Gal. 4. 29.* And in *Egypt*, Satan by *Pharaoh*, seeks the Destruction of *Abraham's* Infant Seed as soon as born, *commanding the Midwives to kill them*; that Project failing, they are committed to the very Mob: *He charg'd all his People to cast them into the River, Exod. 1. 15, 16, 18. 22. Acts 7. 19.* And about eighty Years after, the Church's Enemy sought to hinder the Redemption of the Infant Seed, *Exod. 10. 10, 11.* This cruel Rage of the Enemy, was against Christ himself when an Infant, and it reached to the killing of many of the Infants of the Church, even *all the Children in Bethlehem, and the Coasts thereof, from two Years old and under, Matt. 2. 13, 16, 17, 18.*

Why should it seem strange to any, that the Infants of God's People should be Members of his Visible Church?

Was not our Lord Christ, when an Infant, not only a Member, but the **Head** of the Church?

And did not our blessed Saviour, by passing thro' the State of Childhood in the Church, sanctify that Estate to Children in the Church?

Yea, did not his lying in the Womb of a Believer, sanctify that Estate also to Infants in the Womb?

I would

I would humbly intreat such as fear God, not to despise and persecute these little Members of Christ: Doth not *our* and *their* Saviour forbid despising them? *Matt.* 18. 2, 10. And was not *Ishmael* excommunicated, for persecuting a little Child at the Time of his Weaning, *Gen.* 21. 4, 8, 9, 10, 12, 14. with *Gal.* 4. 29, 30. And was not Christ much displeased with his own Disciples, for hindering Infants coming to him?

It's evident, that the *New Testament* Believers did look on their Infants as a Part of God's People, within his Covenant and Church-Members, from their so frequent and sharp contending to have them circumcised; which they could not have desired on any other Account, than as they were Church-Members, and in Covenant, *Acts* 15. 1, 2, 7, 10. with *Acts* 21. 20, 21. From these two Places compar'd, it's also clear, that the Infants of Believers, are accounted and called Disciples in the *New Testament*: And the Apostle asserts, *they are Holy*, or *Saints*, *1 Cor.* 7. 14.

In *Rom.* 11. 16, 17, &c. we read of an *Holy Root*; *the Root and Fatness of the Olive-Tree*, from which *some of the Natural Branches were broken off*, and into which, others were grafted in their room.

Quest. What are we to understand by this *Holy Root and good Olive-Tree*?

Answer. 1st, Not the Covenant of Works; for Believers are not grafted into, but delivered from that Covenant.

2^{dly}, Not Jesus Christ neither, as I humbly conceive, because the Apostle is not here speaking of Christ, but of the Fathers, and of God's Covenant that he made with them, *ver.* 1. 25, 26, 27, 28, 29. Yet if any think that Christ was meant, the Argument from thence for the Infants, would be still the same.

3^{dly}, Not Mount *Herib*'s Covenant, nor the *Jewish* Church State consider'd as National under one High-Priesthood, for these were abolished by Christ.

4thly, No, nor *Abraham* neither, as a *Natural Father*, simply so considered; for as such, none of his Natural Posterity could be broken off from him by Unbelief, or grafted into him by Faith; for whether they believed or not, they were still his Natural Posterity, and he their Natural Father.

5thly, Therefore, I understand by this Holy Root, *Abraham*, as a Covenant-Father, and the Covenant of Promise, that God made and established with him and his Seed, *Gen. 17. 7, &c.* which Covenant, God renewed and confirmed to *Isaac* and *Jacob*, *Psalms 105. 6, 7, 8, 9, 10.* and is therefore often in Scripture called *the Covenant or Promise of the Fathers*, or which he made to, or with the Fathers, *Acts 13. 32, 33. Rom. 15. 8.* And many Ages after, when God gives out the Blessings of the Covenant, he is said to *perform the Truth to Jacob, and the Mercy to Abraham, which he had sworn to our Fathers*, *Micah 7. 18, 19, 20. Luke 1. 54, 55, 69, to 75.*

By the *good Olive-Tree*, I understand, the *Church of God*, consider'd as Visible, as growing on, and receiving its *Fatness*, that is, Privileges, from this *Holy Root*, or Covenant. This agrees with the Current of Scripture, and with the Context, *Rom. 11. 1, 25, 26, 27, 28, 29.* with *ver. 15, 16, 17.* These Verses compar'd, shew that the Apostle spake of the Fathers; and this Covenant made with them, both before, and immediately after his Discourse of the *Holy Root* and *good Olive-Tree*.

By *Natural Branches*, we are to understand all who were born within the Church and Covenant, *Gal. 2. 15.* such who were descended from former Proselytes, as well as such that were descended lineally from *Abraham's Loins*, *Numb. 15. 13, to 17. John 4. 22. Ezek. 47. 22. and 16. 20, 21.* Both *Hebrews* of the *Hebrews* (as *Paul* was) and *Hebrews* of former Proselytes were *Natural Branches of the good Olive-Tree*. For the After Posterity of Proselytes, that settled among
and

and continued in the Church of *Israel*, were not in after Ages called Profelytes and Strangers, but *Jews*, *Israelites*, or *Hebrews*; yea sometimes, the Profelytes themselves were called *Jews*, *Esth.* 8. 17. And *Jether* an *Ishmaelite*, being become a Profelyte, is called an *Israelite*, *1 Chron.* 2. 17. with *2 Sam.* 17. 25.

In this *Rom.* 11, the *Holy Root* is spoken of, as still in being as a *Root*, now under the *New Testament*.

And the Good Olive-Tree is spoken of, as still standing and retaining its Fatness: Some of the Branches were broken off from it indeed, but the Tree was not broken down as some would have it. In *ver.* 24. we read of another Olive wild by Nature, not within Christ's Garden inclosed, *Cant.* 4. 12. but of the Open Common Field or Wilderness of the World, Strangers from the Covenant of Promise, Aliens, Foreigners, &c. *Eph.* 2. 11. to the end.

Again, we read that some, not all, of the natural Branches were broken off from the good Olive-Tree; and that some Branches were cut out of the wild Olive-Tree, and were grafted into the good Olive-Tree.

Now the Question is but this, whether the Children of those *Israelites* that were broken off, were broken off with their Parents? And whether the Children of those *Gentiles* that were ingrafted, were ingrafted with their Parents?

Ans. 1st, It's clear from many Texts of Holy Scripture, that Infants are called Buds (rendred Offspring) of their Parents, who are the Branches out of which they bud and spring: Nay, when a Branch hath budded, these Buds are on the Branch as a Part thereof; so that if a Person break off a Branch from a Tree, when it hath Buds on it, he breaks off the Buds with the Branch. And 'tis Matter of Fact, that when these Branches of the Good Olive-Tree were broken off, their Buds, their Offspring were broken off with them, and so continue to this very Day.

And

And the ingrafting of the *Gentiles* must be suitable to the breaking the *Jews* off, *ver. 17.* As they were broken off, so the other were ingrafted; but they were broken off, they and their Buds, or Offspring, with them; therefore the *Gentiles* were ingrafted, they and their Buds, or Offspring with them.

Some *Jewish* Parents professedly rejected Christ, and their Children were broken off with them; some *Gentile* Parents professedly received Christ, and their Children were ingrafted with them: As the *Jews* Infants were broken off with their Parents, although they did not, could not express their actual Unbelief, so the *Gentile* Infants were ingrafted with their Parents, although they did not, could not express their Actual Faith. This is what had been all along under the *Old Testament*. The Proselytes were ingrafted with their Infants, who were no more capable of expressing Actual Faith, than our Infants are.

2dly, The *ingrafted Branches* could not be said to have a mutual Fellowship, or to *partake* with the *Jews* of the *Root and Fatness of the Olive-Tree*, as they are, *ver. 17.* if they had not the same Privilege as Branches from the Root, for their Buds, or Offspring, as the Natural Branches had for theirs, for then they would want one of the chiefest Privileges which the Natural Branches enjoyed. For a Branch to *partake of the Root and Fatness of the Olive-Tree*, is to have Sap and Virtue from the Root to live, grow, and bud; and for its Buds to become Branches, and bear Buds, &c. so long as they abide in the Root.

3dly, In *ver. 22.* God's Act to the Branches broken off, his called *his Severity on them*; and his Act towards the ingrafted Branches, is called *his Goodness towards them*. 'Tis evident, that this Act of Severity, reached to the breaking off the unbelieving *Jews* and their Seed with them; therefore this Act of Goodness to *Gentile* Believers, did suitably reach to the

the ingrafting of Believing Gentiles, and their Seed with them. To deny this, is to say, that God's Goodness is not so great in ingrafting New Branches, as his Severity in breaking off Old Ones, contrary to ver. 11, 31. and to the current of Scripture.

Atbly. In ver. 23, 24, &c. there is a Promise, that the Jews, in the latter end, shall be grafted into their own Olive-Tree; therefore their own Olive is not cut down, but stands with the old Privilege of Parents, having their Children in Covenant with themselves, and must stand and continue till the Jews Conversion, because then they are to be grafted into their own Olive from whence they were broken off: And when the Jews are grafted in again, their Buds, or Offspring, shall be ingrafted with them; and so all Israel shall be saved, as it is written, for this is my Covenant, &c. ver. 26, 27, 28 with Isa. 59. 20, 21. Ezek. 37. 24, 25, 26. Zech. 10. 6, 7, 8, 9. From these, and many other Texts 'tis clear, that when the Jews are called, they shall be received into the Covenant of the Fathers, into their own Olive, they and their Children with them: Therefore the Gentiles were, and are ingrafted, they and their Children with them, else there is no Suitableness betwixt the grafting in of the Jews and of the Gentiles, contrary to the Scope of this, Rom. 11.

And further, if the Buds and Offspring of the Gentile Believers, are not ingrafted with their Parents, then when the Jews come in with their Offspring, there will be a Schism in the Church, as to the Enjoyment of Privileges; one Part of it having their Children Members thereof, when the same is denied to the other Part of the Church; and this too, when both Parts are as to their Right, but ingrafted. But the Jews, one of the Parts will be ingrafted with their Offspring; therefore the other Part, viz. the Gentiles, are ingrafted with their Offspring. They, both Jew and Gentile Believers, will then in the same Way, viz. by ingrafting,

grafting, be in one and the same Olive; and therefore must necessarily both enjoy the same Privileges, which naturally flow from the same Root, which are called the *Fatness* of the Olive. Children are compar'd to *Olive-Plants*, *Psal.* 128. 3.

5thly, In *ver.* 17. 'tis said, *some* of the Branches were broken off, therefore *not all*; and *ver.* 20. because of *Unbelief* they were broken off. Therefore none who *believed*, were broken off from the good Olive, and the Root and Fatness thereof, but *stood* as before, *they and their Children with them*, as natural Branches in their own Olive.

And there were many, yea great Multitudes which so stood: For this, to omit many other Texts, see and compare these few, *Matt.* 3. 5, 6. with *John* 3. 26. and 4. 1. *1 Cor.* 15. 4, 5, 6, 7. *Acts* 2. 41. and 44. and 21. 20. *Thou seest how many thousands of Jews there are which believe*, 'tis many Myriads, *i. e. many tens of thousands*. Yea, their Number was so great, that they have the Title of all the *Twelve Tribes* given them, *James* 1. 1, 2, 3. And One Hundred Forty Four Thousand *Israelites* are sealed, *Rev.* 7. 4.

These were all *Natural Branches*, who continued as such in their *own Olive-Tree*, they and their Buds with them. And if the *Gentile* Branches who were ingrafted, were not ingrafted with their Buds, then here was the same Schism in the Primitive Church; the *Jews* one Part, having their Children in the Church as Members thereof; when the *Gentiles*, the other Part of the Church, was denied this Privilege; and this Schism too would very often, if not continually have fallen out, in one and the same particular Church planted by the Apostles. To instance in a few. In the Church at *Jerusalem* were both *Jews* and *Greek* Proselytes, *Acts* 6. 1, 5. In the Church of *Rome* were both *Jews* and *Gentiles*, *Acts* 28. 17, 24. with *Rom.* 7. 1. and 11. 13. In the Church of *Corinth* also, *Acts* 18.

1. 4, 8, 10. In the Church of *Ephesus*, *Acts* 20. 17, 20, 21. And *Thessalonica*, *Acts* 17. 1, 2, 3, 4. And *Antioch*, *Acts* 11. 19, 20, 26. with 13. 1. And the other *Antioch* in *Pisidia*, *Acts* 13. 14, 15, 16, 26, 43. with *ver.* 42. 44, 48. And *Iconium*, *Acts* 14. 1. In all these Churches, there were both *Jews* and *Gentiles*, but there was no such Schism in the Primitive Churches, for the *Gentiles* were made one with, brought into, and enjoyed the same Privileges as the *Jews* did, and with them, partook of the Root and Fatness of the Olive Tree, *Eph.* 3. 6. *Acts* 15. 8, 9. *Gal.* 3. 28, 29. *Rom.* 10. 12, 1 *Cor.* 12. 13. *Col.* 3. 11. *Rom.* 11. 16. to the End.

And as the Names of the Twelve Apostles are in the Foundations, so are the Names of the Twelve Tribes of *Israel*, in the Gates of the new *Jerusalem*, shewing their Oneness in Doctrine, *Rev.* 21. 12, 14.

The same Gospel was preached to both *Jews* and *Gentiles*, *Acts* 13. 26, 32, 33, 42, 44, 48. *Rom.* 1. 16. *Heb.* 3. 15, 16. and 4. 2. *Acts* 7. 37, 38. And therefore the same Promise or Covenant, and Privileges thereof, are by Grace through Faith, to both *Jew* and *Gentile*, *Rom.* 4. 16, 17. *Gal.* 3. 7, 14, 28, 29.

Eph. 2. 11. to *ver.* 6. in Ch. 3. sheweth that one great End of the Death of Christ, was to bring the *Gentiles* into the same Covenant of Promise and Privileges which the Church of *Israel* enjoy'd; the Church of *Israel* were both Adult and Infants, *as said o11A*

The Apostle telleth the *Ephesians*, and in them the other Churches of the *Gentiles*, what their Condition, with Respect to the Covenant and Privileges thereof, was before, when in Heathenism; and what it was now, they were Christian: **Remember**, saith he, *that ye being in times past Gentiles in the Flesh, who are called Uncircumcision* (the same with unbaptized now) the Uncircumcision were both Parent and Child, and so was the Circumcision. *Ye were Aliens from the Commonwealth of Israel, and Strangers from the Covenants of Promise*

Promise (Yea, and some would have them be so still) no faith he; *now ye are no more Foreigners and Strangers, but Fellow-Citizens, &c.* Therefore be sure, they have the very same Franchises and Privileges for themselves and Seed, which before did belong to the Citizens as such; for they are made *Fellow-Citizens*, all having but one and the same Charter, *viz. The Covenant of Promise*, which runs to Believers and their Seed.

And therefore are here said to be of the same *Common-Wealth*, of the same *City*, of the same *Temple*, of the same *Houſhold*; yea, to be *Fellow-Heirs*, and of the same *Body*, and *Partakers of his Promise*; yea, to be *Built* on one and the same *Foundation*, which was laid by the Apostles and Prophets, (for they laid but one Foundation of Doctrine to build the Church on) what Words can be clearer and fuller to express any Thing, than these used here by the Holy Ghost are, to express the Privileges of the *Gentile Churches*, to be the very same that the Church of *Israel* enjoy'd; and all by Virtue of the same *Covenant of Promise*, from which the *Gentile Churches* were in Time past *Strangers afar off*, but now were made *nigh by the Blood of Christ*. Therefore to deny this Truth, is to deny the Death and Bloodshed of Jesus Christ, as to one great End thereof.

Also here is to be observed, that the Church under the *New Testament*, is called a *Common-Wealth*, a *City*, an *Houſhold*; every of which Terms, do plainly imply and include Children as Parts and Members thereof; except Persons will say, Children are no Part, no Members of a *Common-Wealth*, *City*, or *Houſhold*, which would be absurd. Nay, Children are those Pillars of the *Common-Wealth*, *City*, and *House*, without which they could not be upheld and continued long in the World.

And as the Church of Christ, even now under the

New

New Testament, is called a Common-Wealth, a City, an Household, all which, are Terms that imply and include Men, Women and **Children**, as the Parts and Members thereof; so are we to understand them here, as is further clear from what follows in the Fifth and Sixth Chapters, where they are all expressly named. When the Apostle came to speak particularly to the several Members of the Church, about their relative Duties, he speaks to Parents and Children, as well as to Husbands and Wives, &c. and yet writes to none but Visible Saints and Church-Members. *Paul an Apostle of Jesus Christ—to the Saints which are at Ephesus—Wives submit—Husbands love—Children obey your Parents in the Lord; Fathers provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.* Here the Children of the Church are expressly called **Saints**, *Eph. 1. 1. and 5. 22, 25. and 6. 1, 4.* And they are commanded to *obey their Parents in the Lord*; a Phrase peculiar to those in Covenant through the Bible. None can do the Works of the Moral Law **in the Lord**, but such that are in Covenant. Obedience to Parents, is a Duty of the Moral Law; to obey them **in the Lord** Christ, is a Duty of the New Covenant; and this is required of the Children of the Church. Say not this is intended only of adult Children; no, 'tis of such that they were to **bring up** in the *Nurture and Admonition of the Lord.*

See also the like Account of the Church at *Colosse*; *Paul an Apostle of Jesus Christ—to the Saints—which are at Colosse—Wives submit—Husbands love—Children obey your Parents, &c. Col. 1. 1, 2. and 3. 18, 19, 20.* In both these Epistles the Apostle writes to *Saints*, viz. to Parents and Children, Husbands and Wives, &c. He also assureth us, that the Children of the Church are *Saints*, or *Holy*, in *1 Cor. 7. 14.*

Fathers provoke not your Children—but bring them up in the Nurture and Admonition of the Lord, Eph. 6. 4. Train up a Child in the Way he should go, and when he is old, he will not depart from it, Prov. 22. 6. They who exclude their Children, and Train 'em up out of the Church, in Satan's Kingdom, don't Train 'em up in the Way they should go, but in the Way they should depart from.

Christians now are as much subject to, and bound by the Command to educate their Children for God, as the *Israelites* formerly were; but that the Duty should remain, and the Privileges, Means, and Advantages for performing it, be taken away, is strange Doctrine; What! Make Brick without Straw again! What Scripture or Reason puts such vast Differences betwixt the Church, before and since Christ's Coming and Suffering, as to the Education of Children for God, as these are?

1. The *Church of Israel*, did educate and train up their Children **in the Church**, as being actually under Covenant and Seal: But this New Doctrine teacheth, that the *Church Christian* must educate and train up their Children **out of the Church**, only as in a remote Possibility of being brought under Covenant and Seal.

2. The Church of *Israel* had many precious Promises made to their Children, to encourage and quicken their Endeavours in educating them, and to plead in Prayer for Success, and to lay before their Children for their Encouragement; also their Children's being in the Church, actually under Covenant and Seal, were great Advantages to, and Obligations on them, whereby they were engaged to be the Lord's; and their Parents had a great Advantage to move them to actual Faith and Holiness as they grew up, by urging these Advantages and Obligations on their Consciences: But all these great Privileges and Advantages

tages are lost and gone, if this New Doctrine must stand; yea, they are so to all that embrace it.

3. The Church of *Israel*, did both by *Instruction and Discipline*, educate their Children for God in the Church; but when such Children, who are excluded by their Parents, do refuse to learn Christian Doctrine, or to carry it reverently to God's Word and Worship, &c. how can their Parents use Discipline to correct them for such Things? For might not such Children say to such Parents, *what have you to do to judge us that are without*, 1 *Cor.* 5. 12. If some Heathens, dwelling in the same Land with God's People, were as Pricks and Thorns to them, *Numb.* 33. 55. then the cohabiting of Heathens, in the same House at Bed and Board with Christians, must needs be as Swords and Spears to them. The Christians and Heathens Nearness in Nature, as Parents and Children, lesseneth not, but doth greatly add to the Affliction.

Obj. Paul accounted his own Infant Circumcision, and his being of the Stock of *Israel*, but *Loss for Christ*, *Phil.* 3. 5, 7.

Ans. And in the eighth and ninth verses, he accounted his own adult Baptism, his being of the *New Testament Church*, and his high Attainments therein, but *Loss and Dung for Christ*; doth it therefore follow that these were of no Account with holy Paul? No surely, when he speaks of his Privileges, as in themselves, without comparing them to Christ's Person and Righteousness, then he speaketh very highly of them. *I thank God* (saith he) *whom I serve from my Forefathers*, 2 *Tim.* 1. 3. *Acts* 24. 14. and 13. 32, 33. 2 *Cor.* 11. 22, 23. *Rom.* 3. 1, 2. and 9. 4. and 11. 1, 16, 17, 26, 27, 28. *Heb.* 11. 12, 13. Paul was no Anabaptist, for he assureth us, that if any one of the Parents believe, **The Children are Holy**, 1 *Cor.* 7. 14. And that as touching the Election, they are beloved **For the Fathers Sakes**, *Rom.* 11. 28. And to a Gentile out of

Covenant, he saith, *believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, Acts 16. 31.* And he gives the Reason of it, in *Rom. 11. 16. For— if the Root be Holy, so are the Branches.* Also he preached *Abraham's Covenant* through the Course of his Ministry, as we have seen.

The Apostle in the Epistle to the *Hebrews*, being about to shew what was *fulfilled and taken away by Christ*; before he would so much as enter on that Subject, did first declare, that God's Promise made to *Abraham* of *blessing and multiplying him*, was from the *Immutability of his Counsel, and confirm'd by his Oath*; and so gives *strong Consolation* to the People of God, now under the *New Testament* (as formerly it did under the *Old*) *who through Faith and Patience, Inherit the Promises*, and are called **Heirs of The Promise**, *Heb. 6. 12. to the end. with Exod. 32. 13, 14. Micah 7. 18, 19, 20. Psal. 105. 6, 7, 8, 9, 10. Deut. 7. 6, 7, 8, 9. and 4. 31, 37. Deut. 29. 11, 12, 13.*

Then he proceeds in the 7, 8, 9, 10, 12 Chapters of *Hebrews*, to shew that the *Levitical Priesthood, Mount Horeb's or Sinai's Covenant*, (commonly called the Covenant, which God made with 'em when he brought 'em up out of *Egypt*) this Covenant, *as a Covenant*, with the whole *Ceremonial Law*, their *Altars, Sacrifices, Washings, Earthly Sanctuary, &c.* were fulfilled, taken away, and abolished by Christ. But he saith not a Word of taking away, or abolishing of God's Covenant of Promise made with *Abraham*; not a Word of revoking or taking away Children's Church-Membership, or their Right to partake of the Token and Seal of the Covenant; not a Word of repealing the precious Promises made to the Children, the Offspring of Believers.

Therefore, those who think our Lord Jesus gave his Apostles *Commission to turn the Children out of the Church, out of the Covenant, and from a Right to partake of the Seal and Token thereof*, must also think the

Apostles were in this Point *unfaithful* to, or at least, forgetful of their *Commission*, seeing they did not so much as once, through the Acts, or in their Epistles, mention the turning out of Children, or repealing the Promises made to them; yet in this Epistle to the *Hebrews* (and other Places) are set Discourses, to shew what was revoked and taken away by Christ.

But on the contrary, the Apostles (who no doubt understood their Commission, and practised according to it) through the Course of their Ministry, preached *Abraham's Covenant* to both *Jews* and *Gentiles*, as including and comprehending the Children, the Household, together with the Parent; or as running from Parents to Children, to Persons and their Houses. And in all their preaching of *Abraham's Covenant*, they say nothing of its being altered, changed, or curtailed of any Privilege, that God had granted therein to his People as such.

The People of God therefore, under the *New Testament* (as well as under the *Old*) are called the *Children*, the Seed of *Abraham*; not the Children or Seed of *Samuel*, *Daniel*, *Job*, &c. no, nor of *Moses* himself; it's not the Ceremonial Law, not the *Jewish Church State*, as National under one High-Priesthood; it's not the *Blessing* of *Moses*, but of *Abraham* that's come on the *Gentiles* thro' Christ. It was *Abraham* that received the Promises, and was blessed, as having received them for himself and *his Seed*, and for all Believers and *their Seed*, and so he is *the Father of them all*. The *Gentiles* being made *Fellow-Heirs*, and of the *same Body* with the *Jews*, and *Partakers of his Promise in Christ by the Gospel*, which was before preached to *Abraham*, *Eph. 3. 6. Gal. 3. 8.* The *Gentiles* have been made *Partakers of the Jews Spiritual Things*, *Rom. 15. 27.* even *the Root and Fatness of their Olive*. And as was fore prophesied, *Gen. 9. 27.* we dwell in their Tents, and have the *same Vineyard* the *Jews* had, *Matt. 21. 41.* The *same Kingdom of God* for Substance, that was

taken from the Unbelieving Jews, is given to the Gentiles, Matt. 21. 43. *The Children of God's People now, are as aforesaid, Jer. 30. 20. For they are the Seed of the Blessed of the Lord, and their Offspring with them, Isa. 65. 23. I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring, Isa. 44. 3. I will make an everlasting Covenant with them, and their Seed shall be known among the Gentiles, and their Offspring among the People; all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed, Isa. 61. 8, 9. These precious Promises (with many other) delivered by way of Prophecy, cited in Chap. 2. and 3. must fall to the Ground unfulfilled, 'ere the Doctrine of Anabaptism can be established; but they cannot fall unfulfilled, because Christ was the Minister—for the Truth of God to confirm the Promises made to the Fathers, Rom. 15. 8. And so, they are all Yea and Amen in Christ, to the Glory of God's Faithfulness. Therefore, Rejoice ye Gentiles with his People, Rom. 15. 10.*

The very same Promises that the Seed of both Jews and Proselytes formerly had, the Seed of Christians now have; and therefore have also the very same Privileges they had. For,

These Privileges of Covenant Interest, and Church-Membership of the Seed of Believers, neither were, nor could be revoked, unless all the Promises of God to them, which grant them these Privileges, had been revoked: But the Promises of God to the Seed of Believers, which grant 'em these Privileges were never revoked; therefore the Privileges, of Covenant-Interest and Church-Membership of the Seed of Believers were never revoked.

Do those who differ, think the Apostle forgot himself, or his Commission, when he said, *All the Promises of God in him are Yea, and in him Amen, to the Glory of God, 2 Cor. 1. 20.* Did he not know or remember, that a great Number of the Promises of God did

did belong to the Seed, Children and Offspring of Believers? Yes surely; and yet he saith, they are all *Yea and Amen in Christ*. Had the Apostle received *Commission* to repeal *Abraham's Covenant*, and all the Promises made to the Infant Seed, and so turn the Children out of the Church, &c. would he not rather have said, *some of the Promises* (those to the Adult) are *Yea and Amen in Christ*? And *some of the Promises* (those to their Infants) are *repealed and abolished by him*? But *Paul*, or rather the Lord by him, assureth us, that **all the Promises of God, are Yea and Amen in Christ.**

C H A P. VIII.

THAT it may be seen, we have the Harmony of all Parts of Holy Scripture, for *Children's Covenant-Interest*, &c. Pray observe, that as the Prophecies foretold, and the Promises granted, and Christ and his Apostles preached, so the Types and Figures did *foreshew* the Truth of the Blessing and Privileges pleaded for, with respect to the Seed of the Godly, under the *New Testament*.

1st, *Noah found Grace in the Eyes of the Lord*, Gen. 6. 8. Therefore *he and all his House*, must come into the Ark, Gen. 7. 1. and *were all saved*, with this temporal and typical Salvation at least, 1 *Pet.* 3. 20, 21. *Heb.* 11. 7. which Texts shew, that this Salvation of *Noah* and his House in the Ark, was a Figure of the Gospel Salvation. Also, when *Noah* had offered that Famous Sacrifice (which typified Christ's Sacrifice) from which *the Lord smelt a Savour of Rest*, Gen. 8. 20, 21. then 'twas *God blessed Noah and his Sons*, Chap. 9. 1. and established and promulged *his Covenant with Noah and his Sons*. ver. 8. 9, &c.

2^{dly}, When the Lord came to deliver the People of *Israel* from the Kingdom, Power, and Slavery of *Pharaoh*,

Pharaoh, to be a more visible Kingdom and Church to himself, and as such to serve him: The Type or Figure of Christ's redeeming and delivering his People in all Ages, from the Kingdom, Power, and Slavery of Satan, and bringing them into his own visible Kingdom, *Isa.* 51. 9, 10, 11. *Exod.* 19. 1, 4, 6. with *1 Pet.* 2. 9, 10. *Col.* 1. 13. Then the Lord's Message to *Pharaoh* by *Moses* was, *thus saith the Lord, let my People go, that they may serve me*, *Exod.* 8. 1, 20. Now the Lord's People that he came to redeem, were both Adult and Infants. But *Pharaoh* the Devil's Type (and therefore called the Dragon and Leviathan, *Ezek.* 29. 3. *Isa.* 51. 9, 10. *Psal.* 74. 13, 14. with *Isa.* 27. 1. *Rev.* 12. 9.) would not let *Israel* go, till forced to it by many Plagues; and then he said, *Go, serve the Lord your God, but who are they that shall go?* *Exod.* 10. 8. *Moses* answered, *we will go with our young and with our old, with our Sons and with our Daughters*, ver. 9. *Pharaoh* refused to let the Children go with their Parents, and saith, *go ye that are Men, and serve the Lord, for that you did desire*, ver. 10, 11. But this was an Untruth of *Pharaoh's* own gathering, as if he had said, *your Commission was for me, to let the Lord's People go, that they might serve him; but Children were not expressed in the Commission, neither are they capable of serving him, therefore they were not intended; go ye that are Men, who are capable of it, and serve the Lord, for that was it you desired in the Commission.* God had said, *let my People go*, he (as many now) would limit the Words to grown Men, as if their Children were no Part of God's People; this was I suppose, the first Attempt, to distinguish the Children out of the Number of God's People, and so out of the Church. And as the Distinction itself is *Cruel*, so it claims hard-hearted *Pharaoh* for its Author, whoever follow him in approving of it.

Thus after many Plagues upon his Kingdom,
Pharaoh

Pharaoh (called the Dragon) would let the *Men* go serve the Lord, if they would but yield, to leave their Children behind them in his Kingdom.

Hence we may infer, that altho' 'tis against Satan's Will, when grown Persons are by the Gospel called out of his Kingdom into Christ's; yet that such Persons do gratify him much, who (tho' they go themselves) will consent to leave their Children behind them in his Visible Kingdom, refusing to take them with themselves into the Visible Kingdom and Church of Christ, according to *Isa.* 49. 22. with *Mark* 10. 13. 14. *Isa.* 65. 23. *Jer.* 30. 20. *Ezek.* 37. 24, 25. And if a bare Consent doth gratify, then what great Pleasure is done him, by an earnest contending to have it so.

But faithful *Moses* (*Heb.* 3. 2, 5.) the Type of Christ, would not suffer the Children to be left behind; no, says he, *we will go with our young and with our old, with our Sons and with our Daughters.*

By three other very sharp Plagues, *Pharaoh* is forced to let the Children go with their Parents, but will play at small Games (as they say) rather than stick out. Now he pleads to have their Cattle left, *Exod.* 10. 24. But faith *Moses*, *they shall go with us* (not for their own Sake, not because they were the *Israelites* Goods only; the chief Reason followeth) *for thereof must we take to serve the Lord our God, i. e.* by Sacrifice, *ver.* 25, 26. When a Man comes out of Satan's Kingdom into Christ's, all he hath according to its Kind, and as there is Occasion, must be for the Service and Glory of God. In *Chap.* 12. 31, 32, 37, 38. they and their Children are delivered; their Cattle also went with them, and *that Night* was to be much observed to the Lord, &c. *ver.* 42.

3dly, In *Exod.* 12. 7, 13, 22, 23, 26, 27. we read, that the Typical Blood, was to be struck with a Bunch of Hyssop (compare *Psalms* 51. 7.) on the Door Posts of their Houses, and was to be to them for a Token, &c. And

the Lord would pass over the Door, and not suffer the Destroyer to come into their Houses, but delivered their Houses.

Here in the Type of our Spiritual Deliverance, the Blood was *applied* to them as Houses, and they were *preserved* from the Destroyer by Houses; their Houses as such, were delivered: All which was by Virtue of the *Blood of Christ*, which this Blood did typify. So that as in general, all the People of *Israel* were delivered, *the old with the young, the Sons and the Daughters* from the Kingdom of *Pharaoh*; so each House as such, both old and young, &c. were preserved and delivered from the Destroyer, and both, because they all, even old and young, were the Lord's People, his Covenant-People, *Exod.* 8. 1, 20. with Chap. 10. 9. *Exod.* 2. 23, 24, 25. *Their Cry came up to God—and he heard their Groaning, and remembered his Covenant with Abraham, with Isaac, and with Jacob—and had Respect to them.* *Psal.* 105. 6, 8, 9, 10, 42, 43. *O ye Seed of Abraham his Servant, ye Children of Jacob his Chosen. He is the Lord our God, he hath remembered his Covenant for ever, the Word which he commanded to a thousand Generations; which Covenant he made with Abraham, and his Oath to Isaac, and confirmed the same to Jacob for a Law, and to Israel for an everlasting Covenant—He remembered his holy Promise, and Abraham his Servant; and brought forth his People with Joy, and his Chosen with Gladness.* This Chosen People of God, were Men, Women, and Children; these were the People God loved, and that are all called *his Saints*, *Deut.* 33. 3.

4thly, In the Year of Jubilee, on the Day of Attonement, the Trumpet sounded, and Liberty to Parents and Children was proclaimed throughout all the Land, &c. *Levit.* 25. 9, 10. The Servant must go out free, *he and his Children with him*, for they are my Servants, said the Lord, *ver.* 41, 42, 54, 55. *Psal.* 116. 16. That this sounding the Trumpet, and proclaiming

Liberty to Parents and their Children with them, Figure the Preaching of the Gospel. See *Psal.* 89. 15. *Isa.* 61. 1, 2. with *Luke* 4. 18, 19, 21, 22.

And that the Gospel Salvation and Liberty, was so proclaimed and preached to Persons and their *Children* as such, both by Christ and his Apostles, hath been proved. See *Luke* 19. 9. *Acts* 2. 39. and 11. 14. and 16. 31.

5thly, *Isa.* 22. 22, 23, 24. Not only adult Believers (compar'd to Flagons) but also the *Offspring and the Issue* (though Vessels of small Quantity like Cups) are Vessels in the House of God, that they shall hang upon Christ: 'Tis true, this is spoken in the Letter, of *Eliakim* and his Father's House; but it seems clear, that *Eliakim* was herein a lively Figure of Christ, by comparing *ver.* 22. with *Rev.* 3. 7. where Christ applyeth the Words to himself. Those Words, *Isa.* 22. 25. are spoke of wicked *Shebna* and his House, of whom we read, *ver.* 15, 16, 17, 18, 19.

6thly, When the Lord's People, Adult and Infants, were brought out of *Egypt* by *Moses*, the Type of our Deliverance, out of Satan's Kingdom by Christ, then in the Cloud and in the Sea, they all, Infants as well as others, were baptized to *Moses* the Type of Christ: Therefore in the Antitype, all the Lord's People, Infants as well as others, must be baptized to Christ; for the Antitype may not be straitned short of the Type, *1 Cor.* 10. 1, 2. They are called our Fathers, many thousands of whom were then Children when baptized.

Thus have we seen both the *Old Testament* and the *New*; the Everlastingness of the Covenant; the Confirmation of it by the Oath of God and Death of Christ; the Promises and Precepts; the Prophecies and Predictions; the Types and Figures, History of Matters of Fact; the Faith and Expectation of the Church in all Ages; the Doctrine and Ministry of Christ

Christ and his Apostles, all clearly for the Children, and directly against the turning them out of the Church, out of the Covenant, and from partaking of its Token and Seal: Therefore they were not, they could not be turned out.

C H A P. IX.

Obj. **I**T's said, that under the *New Testament*, they professed their Faith before they were receiv'd into the Church or baptized.

Ans. So they did under the *Old*. New Converts, called Proselytes, all along from *Abraham* to Christ's Coming, did profess their Faith, before they were received or circumcised; yet their Infant Seed were circumcised, and received also with their Parents.

To Those who oppose the Baptism of Infants, instead of proving they ought not to be baptized, as formerly they were circumcised, spend their Time and Strength, to prove that which all grant, *viz.* that those who professed Faith, &c. were baptized. The Question is, not about those who professed Faith; both Sides hold they ought to be baptized, if not baptized already. But the Question is, whether the Infant Seed of professed Believers, who have been baptized themselves, ought not to be baptized also, as formerly the Infant Seed were circumcised. To say, that because those who professed Faith were baptized, therefore their Children were not baptized, is both proofless and ridiculous, notwithstanding they insist so much thereon. The Proselytes were circumcised upon their Profession, yet their Children were circumcised also. Again, the Question is, whether any Persons who have been *once* solemnly baptized in, or into the Name of the most Sacred Trinity, in their Infancy, ought to be

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baptized *again*, when grown up and profess their Faith? This we deny, and they affirm and practise, and therefore they ought to prove. For those Persons mentioned in Scripture, as baptized *at Age* on their own personal Profession of Faith, had not been baptized before in their Infancy; as all Persons circumcised on their own personal Profession, had not been circumcised before in their Infancy. Baptism now, as Circumcision was, is *the Token and Seal of the Covenant*. No Man therefore, ought to be baptized, merely because of his Profession of Faith, but because this his Profession, *declares* him before Men, to have an Interest in the Covenant, and its Privileges; and what Way soever that is *declar'd*, so it be known, there is sufficient Ground to apply Baptism. Now, although the Children of the Godly, can't by their own personal Profession, *declare* their Interest in the Covenant and its Privileges, yet this is sufficiently *declar'd* for them from Heaven, by the Father, Son, and Holy Ghost (as the Texts before and hereafter quoted, do abundantly shew) and this *Declaration* for Infants, is as good as any that an adult Person can make for himself, and therefore is as good a Ground to baptize upon.

But here observe the Policy (not to say Cowardice) of those who fight against the Children of Believers, and their Baptism. *1st*, They endeavour with all their Might to separate these Children from their Believing Parents, as such; and set, and make them stand by themselves in a single Capacity, that they may the more easily beat and overcome them: Whereas on the contrary, the Holy Scriptures do always include and comprehend them with their Parents in God's Covenant. *2^{dly}*, having (as they conceit) thus made the poor Infants to stand by themselves, they divide their own Party into two Bands, as contrary the one to the other, as both are contrary to the Truth; agreeing hardly
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in any Thing, save to fight with, and oppose the poor Infants in their Rights and Privileges ; who alas, never thought them any Harm. The two Bands, dignify and distinguish themselves and each other, with the Names or Titles of general and particular Baptists; and will have it, *either by book or by crook* (as they say) for,

The general *Baptists* say, *Infants have no Sin*, and therefore they must not be baptized.

And the particular *Baptists* say, *Infants have no Grace*, and therefore they must not be baptized. Thus are the poor Infants tossed betwixt two Extreame.

To the general *B.* I say, if your Infants *have no Sin*, then no doubt, they are much better than their Parents, who have Sin enough. But if they have *no Sin*, why do you exclude them from Church-Membership ? Will ye reject the *Pure in Heart*, and receive the Impure ? Reject the *Best*, and receive the *Worst* to be Members of your Churches ?

To the particular *B.* I have answered before as to Infants Grace ; only I shall here add, that if (according to the Promise, *Isa.* 44. 3.) the Seed and Offspring of the Godly, have the Holy Ghost, then are they sanctified, and so have the *Seeds* or Habits of Grace, for the Holy Spirit sanctifieth those in whom he dwelleth. If they were without the Spirit, they could not be united to Christ, nor be Members of his mystical Body, and so could not be saved. If they have the Spirit, they ought to have Water in Baptism also ; for, the whole Current of Scripture speaking of Baptism Historically, or Doctrinally, sheweth, that so soon as any were acknowledged, to have Right to the Benefit and Privilege signify'd and seal'd, they had Right to the Sign and Seal ; there being a clear Relation between the Things signify'd and seal'd, and the Sign and Seal.

Now then, if (as the Stream of Scripture teacheth) the

the Infants of Believers, have Right to the *Covenant of Grace*, then have they Right to the *outward seal of the Covenant*; and if they are *Partakers of the inward Grace of Regeneration*, then ought they to *partake of the outward Sign of Regeneration*.

But if they have neither Interest in the *Covenant of Grace*, nor in the *Grace of Regeneration* (as some would have it) then they can't be saved, dying Infants. Ah cruel Doctrine! That would exclude Believers Infants from Salvation, that it might keep them from Baptism! For some (I say not all) of their Enemies, will neither allow them to be comprehended with their Believing Parents in God's *Covenant*, nor to have, or be capable of having *Grace* in their own Persons: Which Doctrine, if 'twere true, would unavoidably exclude them from Salvation, as well as from Baptism; but being false, will exclude them from neither.

Obj. Our mistaken Brethren continually call on us, to shew them the *Words of Institution for the Ordinance of Infant-Baptism*, charging us with setting up an Ordinance, viz. *Infant-Baptism, without a Word of Institution for it.*

Ans. 1st, We intreat the Objectors, to shew us the *Words of Institution*, for the Ordinance of Womens Baptism, and the like for Mens Baptism; which when they produce, we doubt not to shew 'em the other also. Nay, let them shew us the *Words of Institution for Baptism itself*, if they can: If they can't, then do they but cavil, in requiring of us, the *Words of Institution for Infants Baptism*.

We read, that *John came Baptizing with Water*, and that he was sent to *Baptize with Water*. *John* 1. 31, 33. And that *Jerusalem, and all Judea, &c. were baptized of him*, *Matt.* 3. 5, 6. Also we read it was said of Christ, *behold the same Baptizeth, and all Men come to him*, *John* 3. 26. and that *Jesus made and baptized more Disciples than John*, (though *Jesus himself baptized* not,

not, but his Disciples) *John* 4, 1, 2. But where are the Words of Institution? Those Words in *Matt.* 28. 19. were not the Institution of Baptism, for it was instituted and practised long before: They were a Command to apply Baptism to *Gentile* Converts, as before it had been applied to *Jewish*. Like as *Exod* 12. 48, 49. was not the Institution of Circumcision, which had been instituted and practised long before, but a Command to apply it to *Gentile* Converts, called Strangers and Profelytes, as before it had been applied to the Church in *Abraham's* House, and to the People of *Israel*. That Baptism is the Lord's Ordinance, and was instituted by him, and is to continue in the Church, to the End of the World, is very clear from many Texts laid together, but yet (so far as I can find) the Words of Institution are not recorded; both the Subjects and Mode of Baptism, are to be gathered from many Texts laid together.

And if the Words of Institution had been, or are recorded, and Infants not named in them, yet would it not thence follow, that they were not be baptized, any more than it followeth, that Women are not to partake of the Lord's Supper, because they are not named in the Words of Institution of that Sacrament, which Words are recorded in the Evangelists: And as to President we read of none, but Christ and his Apostles, present at the first Sacrament of his Body and Blood: Nay we read not in exprefs Words, that Women were present, and partook of this Sacrament at any Time afterwards; yet by laying many Texts together, it's rightly gathered, that they ought to partake thereof; and by the same Method, the Infants Way to Baptism, is made as clear and plain (to such as search without Prejudice) as the Woman's Way to the Lord's Table.

2dly, By requiring us to shew them the Words of Institution, for the Ordinance of Infant-Baptism, &c. They

do very unfairly insinuate an Untruth, viz. that the Baptism of Infants, is another and distinct Ordinance from the Baptism of Adult, requiring a distinct Institution. Whereas the Baptism of Infants, is no more a distinct Ordinance from the Baptism of adult Persons, than the Baptism of Women, is a distinct Ordinance from the Baptism of Men; or than the Circumcising of Infants, was a distinct Ordinance from the Circumcising of Men. The Ordinance of Baptism, is but *One*, although Male and Female, Jew and Gentile, Young and Old partake thereof, *Eph. 4. 5. One Lord, one Faith, one Baptism*; not one Baptism instituted for Men, another for Women, and a third for Children; not one for Jews, another for Gentiles; not one for old, and another for young Persons.

3dly, If Children were not meet Subjects for Baptism (as is pretended) yet the applying it to them, would not be a setting up a new Ordinance without a Word of Institution, but an applying the Lord's own Ordinance of Baptism to a wrong Subject: As when unmeet Persons, yea, such as the Word excludes, are received to the other Sacrament, the Lord's Supper: Here is not a setting up a new Ordinance, but a letting Unmeet Persons partake of an Ordinance of Christ's own Institution.

But that Believers Infants, are meet Subjects, and ought to be Partakers of the Lord's Ordinance of Baptism, as formerly they were of Circumcision, hath been, and now is to be further proved and cleared. Therefore,

In the next Place, let us see what God himself, speaking in his written Word, saith of the Infant Seed of his People, that we may know how to esteem rightly of them.

1. *Revealed Things belong to them*, as well as to their Parents, *Deut. 29. 29.* And,
2. *As touching the Election, they are beloved for the Father's*

Father's Sakes, Rom. 11. 28. Deut. 7. 6, 7, 8. and 10. 14, 15. and 4. 31, 37.

3. They are said to be a *Godly Seed*, Mal. 2. 15.

4. They are called the *Lord's Chosen Ones*, 1 Chron. 16. 13. *Isa.* 44. 1, 2, 3, 4. *Deut.* 4. 37. and 10. 15. Rom. 11. 28. *Psal.* 105. 42, 43. with *Exod.* 10. 9.

5. They are such, whose *Hearts the Lord doth circumcise*; for he hath promised to be a God to, and circumcise the Hearts of his People and their Seed, *Gen.* 17. 7, 10. with *Deut.* 30. 6.

6. They are the *Lord's Blessed Ones*, *Psal.* 37. 26. and 112. 2. and 115. 12, 13, 14, 15. and 147. 13. *Prov.* 20. 7. *Isa.* 44. 3. and 61. 9. and 65. 23. *Mark* 10. 16.

7. They are the *Lord's Heritage*, *Psal.* 127. 3. *Joel* 2. 16, 17. Therefore,

8. The Lord challengeth them as his own, as born to him, as his from the *Womb*, born by him from the *Belly*, and carried from the *Womb*, even to old Age; he made them, he'll bear them, and will deliver them; he holds them up from the *Womb*, &c. *Ezek.* 16. 20, 21. *Isa.* 44. 2, 3, 21, 24. and 46. 3, 4. *Psal.* 71. 6.

9. God is their God, a God to them, and they are in Covenant with him, *Gen.* 17. 7, &c. *Deut.* 29. 10, 11, 12, 13. *Acts* 2. 39. *Psal.* 22. 10. And the Angels have Charge over them, *Matt.* 18. 2, 10. *Heb.* 1. 14.

10. They are related to Christ the Good Shepherd, as Lambs of his Flock and Fold, and of them he is most tender, gathering them with his Arm, and carrying them in his Bosom, *Isa.* 40. 11. with *Mark* 10. 16. *Ezek.* 37. 24, 25.

11. The Holy Scripture doth comprehend Children, together with their Parents, in that most common Phrase, *The Lord's People*, or *People of God*. *Exod.* 8. 1, 20. with *Chap.* 10. 8, 9. and 12. 31, 37. *Psal.* 77. 15. and 105. 42, 43. *Joel* 2. 15, 16, 17, 18, 19, 27. *Deut.* 29. 11, 13.

12. *Of such is the Kingdom of God*, Mar. 10. 14,
16. Eze. 37. 25.

13. *Little Children that suck the Breasts are Members of Zion*, and part of the *Congregation and solemn Assembly* that are by *God's Command*, gathered together and *sanctified*, Joel 2. 15. 16.

14. They are the *Lord's Servants*, Levit. 25. 41, 42, 54, 55. with *Psalms* 116. 16.

15. They are such that *have the Spirit of God*, Isa. 44. 2, 3, and 59. 21.

16. They are such whom *the Lord teacheth*, Isa. 54. 13. Jer. 31. 34. Heb. 8. 11.

17. They are *Disciples of Christ*, Acts 15. 1, 10. with *Acts* 21. 20, 21.

18. They are *Holy*, 1 Cor. 7. 14. and called *Saints*, and are *Church-Members*, Eph. 1. 1. with *Chap.* 6. 1, 4. Col. 1. 2. with *Chap.* 3. 20. Deut. 33. 1, 3.

19. They are said to *Hope*, *Psal.* 22. 9, 10. and 71. 5, 6. And to *believe in Christ*, Mat. 18. 25. 6.

20. They are to be *brought to Christ in his Church*, Isa. 49. 22. And our Lord hath commanded his Ministers and Churches *not to forbid, but suffer them to come*, Mat. 19. 14. with *Chap.* 28. 20. And hath said *He will save them*, Isa. 49. 25. Mat. 18. 2, 10, 14.

21. And whatever some think or say of them now, yet the Time is coming on apace, when *All that see them, shall, tho' never so loth, Acknowledge them that they are the Seed, which the Lord hath blessed*, Isa. 61. 8, 9. and 65. 23. This is spoken of the Offspring, the Buds, *i. e.* Infants: And this their Covenant, Right and Blessedness is made visible in a Church Way by some outward Act, owning 'em to be the Lord's blessed ones; else how shall all come to know, see, and acknowledge them, &c.

Each of the foregoing 21 Heads, afford sufficient Argument for the Baptism of Infants; how much more when they are all considered together in their

concurrent Strength? Here's room for *Peter's* Challenge; *Can any Man forbid Water, that these should not be baptized*, Acts 10. 47.

Obj. We can see no express Command in any of the Books of the New Testament to apply the Token of the Covenant to the Infant Seed of Believers; and we are not to go to the Old Testament, for Worship. We read in the New Testament, that those who were taught, believed, professed, &c. were baptized; but shew us the Word Infant Baptism if you can?

Ans. 'Tis enough that it's commanded in any Part of the Word of God. In *Gen.* 17. and *Exod.* 12. The Lord granted as a *Privilege*, and commanded as a Duty the Application of the Token of the Covenant to the Infant Seed of Believers, and never revoked that Grant and Command, tho' he hath changed the outward Sign from Circumcision to Baptism.

The Slight that these our Brethren continually put on the Writings of the Old Testament, must needs be a great Sin; For *God himself speaks in them to us*; and to *him in his Word*, our Consciences ought to be subject with the greatest Tenderness and Reverence, whether he speak in the Old or New Testament; for both Testaments are Parts of one and the same *written Word of God*, and both were indited by one and the same *Holy Spirit*, and are both of equal Authority, and tend both to one end: Therefore 'tis not the Books of any one Testament separate, and apart by itself, but the Books of both Testaments taken together as making one Bible or *written Word of God*, that is the full and compleat Revelation of God's Will to us, both as to Faith, Worship, and Conversation.

And whatever *Alteration* the Lord hath made in his Institutions and Ordinances, or the Subjects thereof, since Christ's Coming and Suffering, from what they were before: It is certain, *First*, that such *Alterations* are always for the *enlarging* the Privileges of
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the People of God in such Ordinances ; but never for the *taking away*, or *lessening any Privilege* in any Ordinance, that the People of God as such did enjoy before Christ's Coming. 2dly. Such *Alterations* are plainly revealed in the New Testament : For Instance, before Christ's Coming the Males only were in their own Persons circumcised ; but now there is *neither Male nor Female*, (Female as well as Male being capable of the new Sign) both are in their own Persons baptized. Here is an *Alteration* as to the Subject, but it's for the enlarging of Privilege : And it's also plainly revealed in the New Testament. So the outward Sign of Circumcision, a *more painful*, is changed into Baptism a *more easy Sign* ; which is an *enlarging* the Privilege of the People of God in that Ordinance, and the taking away of Circumcision, and the establishing of Baptism in its room, is plainly revealed in the New Testament. But to keep the Infants of Believers from Baptism, the *New Sign* and *Token* of the everlasting Covenant, is to *streighten*, and *cut short* the Privilege of the People of God ; and we find no such *Alteration* revealed in the New Testament.

Neither the Analogy of Scripture, nor the Proportion of God's Dispensations of Grace to his Church Christian, will allow us to think, that God, since Christ's Coming and Sufferings, denieth to believing Parents or their Children such Latitudes of Mercy, that his People as such enjoyed before : That God hath now no regard of, or makes no Claim to Children, as his, or as any Parts of his Church, till they come to Years of Discretion ; (to which about one half of them never arrive, but die in their Infancy) that he would have the Children of Christians, while Infants, now in no better State and Capacity of his Mercy by Christ, then the Children of meer Heathens and Infidels. This runs counter to the Current of Scripture, both as to Truth and Mercy : But certainly E-

vangelical Promises, Favours, and Dispensations of Grace, Privileges of the People of God, are confirmed and much enlarged, and no way streightned by Christ's Coming and Sufferings. There is no Word of Restraint or Forbidding hath excluded the Infants of God's People out of the Church, Covenant, Rights, and Privileges Evangelical, which were once granted to them in God's Covenant with *Abraham*, nor from Baptism that Evangelical new Sign and visible Seal, set to this antient Covenant, of which they have as much Need, and are every Way as capable, as they were of the old one, *viz.* Circumcision.

The Application of the Token of the Covenant to the Infant Seed, was both granted as a *Privilege*, and commanded as a *Duty* of the Covenant.

Now, if the Covenant be confirmed and continued, then the *Privileges* and *Duties* of the Covenant are confirmed and continued; but the Covenant is confirmed and continued, by the Oath of God, by the Death of Christ, also by the Ministry of Christ and his Apostles, (as is before proved) therefore the *Privileges* and *Duties* of it, (as to the Substance of them) are confirmed and continued.

In *Gen.* 17. all *Abraham's* Seed are commanded to apply the Token of the Covenant to their Infant-Seed in their Generations: But the People of God now are *Abraham's* Seed, *Rom.* 4. 11, 16, 17. *Gal.* 3. 7, 29. Therefore the People of God now are commanded to apply the Token of the Covenant to their Infant-Seed.

As the 4th Command, being written with the other Nine by the Finger of God on the Tables of Stone, proves that that Command is still in Being as a Command of God to sanctify his Sabbath, altho' the Day be changed from the 7th to the 1st Day of the Week; so the Command, to apply the Token of the Covenant to the Infant-Seed, being written in that Covenant that is everlasting, and confirmed by the Lord's

Oath

Oath and Christ's Death, &c. proves that that Command is still in Being as a Command of God, to apply the Token of the Covenant to the Infant-Seed, altho' the outward Sign be changed from Circumcision to Baptism.

Wherefore the Baptism of the Infants of *Abraham's* Seed, and the Sanctification of the first Day Sabbath being equally and alike commanded of God, must either stand or fall together. The same Principles that are advanced against the one, being of equal Strength against the other: And if those who deny Infant-Baptism, were as true to their own Objection in the Case of the Sabbath, as they are in that of Baptism, they must either say, that *the Fourth Command is abolished*, and so make no Conscience of keeping any Sabbath, as commanded of God, or else forsake the Christian and embrace the Jewish Sabbath; as indeed such of them do, who stick to their own Principles. Thus whilst they are crying out against going to the Old Testament for Worship, they run to the Old Testament for the *Time* of Worship.

There is no more Expressness of Command to sanctify the first Day Sabbath, then there is to baptize Believers Infants; therefore if the Want of more Expressness of Command to baptize such Infants, be sufficient to deny them Baptism, then the Want of more Expressness of Command to sanctify the first Day Sabbath is sufficient to deny the Sanctification thereof: The like may be said of Women's partaking of the Lord's Supper, for which there is no more Expressness of Command, than for baptizing the Infants of Believers, or for sanctifying the first Day Sabbath. But pray observe, that

The Holy Scripture *saieth* and *teacheth* many Things in its harmonious Sense and Meaning, which it doth not say or teach in so many *express Words* in any one Place; (for this see *Jam.* 4. 5. *John* 7. 38, 42. *Mar.*

9. 12, 13. *Acts* 10. 43. *Dan.* 10. 21. *Mat.* 2. 23. and 26. 24, 54. *Luke* 1. 72, 73, 74, 75. 1 *Cor.* 15. 4. *Luke* 11. 49. *Acts* 20. 35.) which many not observing, have run into great Errors, some denying the Trinity, some the Satisfaction of Christ, some the Baptism of Infants, some *Original Sin*, some the first Day Sabbath, some that Baptism and the Lord's Supper are Sacraments, &c. severally, with a kind of Triumph, crying, shew us the Word *Trinity*, shew us the Word *Satisfaction* of Christ, shew us the Word *Infant-Baptism*, shew us the Word *Original Sin*, shew us the Word *first Day Sabbath*, shew us the Word *Sacrament* in the Scripture if ye can. Thus prejudiced Persons, *tho' a Sanhedrim*, under the greatest outward Advantages of Learning, &c. may *search and look*, and yet not find or see Truths that are written in the Scriptures, unless they be written in so many express Words, as is clear from comparing *John* 7. 41, 52. with *Mat.* 2. 22, 23.

Our blessed Lord, that great Prophet of the Church, hath taught us to understand the Mind of God by a collective or deductive Sense of Scripture: Thus he proved that great and fundamental Doctrine of the Resurrection of the Dead, by alledging such Words of Scripture as named not, but implied the Resurrection of the Body, and the Soul's Immortality, *Mat.* 22. 29, 30, 31, 32, 33, 34. *Luke* 20. 37. And the very Sadducees had so much Reason and Modesty left, as to be *silenced* by our Lord's thus reasoning from the Scriptures; and did not wrangle on to the end, with a *shew us the Word Resurrection*, and the Word *Immortal Soul*, as some do with a *shew us the Word Infant-Baptism*. Now that the Dead are raised (saith our Lord) *even Moses shewed* (that is by just Consequence) not in those very Words *at the Bush*, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, *Luke* 20. 37.

The Sadducees did greatly err, because they knew not the Scriptures in their collective and deductive Sense, *Mat.* 22. 29, 32, 33. with *Mar.* 12, 24, 26, 27. And the Pharisees did greatly err, because they knew not the Scriptures in their concurrent harmonious Sense. When those who exclude their Children shall forsake these two Grounds of Error, then that great Promise delivered by Way of Prophecy, will be fulfilled, *Isa.* 61. 8, 9.

And then there will be no more wresting the Letter of a few Texts, (which speak of baptizing adult professing Believers who were not baptized in their Infancy) to an exclusive Sense, contrary to the Meaning of many others which are inclusive of Infants; as the Pharisees did urge the Letter of the fourth Command against the Works of Charity, Mercy, and Necessity, contrary to the Tenour and Sense of other Scriptures: The Command, they urged was in the Letter, express and fully negative, (had the Excluders of Infants such a Command for their Purpose, O how would they triumph!) *Exod.* 20. 10. *Jer.* 17. 22. **In it thou shalt not do any Work, &c.** Yet doth Christ by comparing Scripture, prove God's Dispensations of Labour, as to Works of Piety, Charity, Mercy, and Necessity, even on the Sabbath, *Mat.* 12. 1. to 13. *Mark.* 2. 23. to the end. *Luke* 6. 1, to 12. and 13. 10, to 17.

Thus are we heedfully to observe the Scriptures in their harmonious and concurrent Sense, and not strain the Letter of one Place to make it clash with others, nor stick to the Letter against the Meaning: And then we shall see, that

All Church-Members are to be baptized, and also that the Infants of the Church, are Church-Members, (as hath been proved at large) and that they ought therefore to be baptized.

Yea, then we shall see, that the Infants of the

Faithful (as hath also been proved) are a Part of *God's People*, that he is a *God to them*, that they are in Covenant with him, and that those in Covenant have a Right to the Token and Seal of the Covenant, which now is Baptism.

For as when God established his Covenant with *Abraham* and his Seed, *Gen. 17.* He did annex Circumcision to it, as the *then* Token and Seal thereof: So when the Apostles revived, and preached this Covenant as comprehending Children with their Parents under the New Testament, *Acts 2.* They did annex Baptism to it as the *new* Token and Seal thereof: Also the Lord's Supper is come in the room and place of the Passover, and it's both lawful and profitable to reason from the old Sacraments to the new, *1 Cor. 5. 6, 7, 8. and 10. 16, 17, 18. Col. 2. 10, 11, 12.*

It hath been proved at large before, that Believers Infants are within Christ's visible Church and Kingdom under the New Testament, even as they were before under the Old. Now then, if under the New Testament, both Parents and Children are not to be visibly owned to be the Lord's, within his Church and Kingdom, by being baptized, as formerly in the Church of *Israel* both were owned by being circumcised, if their Infants now partake of no *outward Ordinance*, if they have no *outward Badge* of what they are, if the Infant-Members have nothing in the room and place of Circumcision, (which they have not unless they are baptized) then the Privileges came *maimed* to the New Testament Church, the Infant-Members of it were not so compleat in this Respect as the *Jews* and *Profelytes* Infants formerly were; nay, it was also a very great Privilege to the Parent to have his Children circumcised, as well as himself, for thereby the Promise was confirmed and sealed to his Faith, *that God would be a God to, and circumcise the Heart of his Seed*, as well as his own Heart. If the Pa-

rents want this Help now, (as they do if their Infants are not baptized) then the Privileges of both Parents and Children, under the New Testament are cut short, are maimed; they are not so compleat in this Respect, as the Jews and Profelytes and their Infants formerly were; but this is directly contrary to the Apostle's Reasoning, in *Col. 2. 10, 11, 12.* and to the Current of Scripture.

The Blessing of Abraham is come on the Gentiles thro' Christ, Gal. 3. 9, 14. But the *Blessing of Abraham*, was the Covenant of Grace with a visible Seal annexed thereto, as belonging to believing *Abraham* and his Infant seed, (as was shewn): Therefore the Covenant of Grace with a visible Seal annexed thereto, as belonging to Believers and their Infant-seed, is come on the Gentiles thro' Christ; who hath not straitned but enlarged his Grace, and the visible Tokens of it, now in Gospel Times.

See *Jer. 30. 9. 19, 20, 22.* where the Lord did promise that under the New Testament, *the Children* of the People of God *should be as aforetime*, but *aforetime*, they were *in the Church, in the Covenant, and Partakers of its Token and Seal*, even in their Infancy; Therefore the Children of God's People are *in the Church, in the Covenant*, with a Right to *partake of its Token and Seal*, even in their Infancy; to deny this is to say the Promise is not true: But this, and many others to the same Purpose, are *Yea and Amen in Christ*, being *confirmed by him*, *2 Cor. 1. 20. Rom. 15. 4, 8.*

None can or ought to forbid the baptismal Water to those, on whom God pours out his Spirit, *Acts 10. 47.* But God pours out his Spirit on the Seed, Offspring or Buds of his People, *Isa. 44. 3, 4. and 59. 20, 21.* Therefore none can or ought to forbid the baptismal Water to the Seed and Offspring of the People of God.

The Holy Scripture teacheth, (as was proved) that the Infant-seed of Believers are comprehended in the

Lord's Covenant with their Parents, and together with them, are the Lord's People, his Chosen, his Servants, his Children, born to him, his from the Womb, his blessed Ones, his Heritage, and that they are holy, Disciples, Church Members, Saints, &c. And the New Testament abundantly teacheth, that Persons who come under such Characters ought to be Baptized; Therefore not only adult professing Believers, (not baptized) but also the Infant-seed of Believers ought to be baptized.

Also it appears by several Instances left on Record in Holy Scripture for our Instruction, that 'twas the Practice of the Primitive Times to baptize Households; and not only adult professing Believers, who were not baptized before, but also when they were baptized, then their Households, *as theirs*, were baptized, without any Exception of the tenderest Infant, which is the very same Privilege that was confer'd (as to the Application of the Token of the Covenant) on *Abraham* and *his Seed*, his Servants and *their Seed*, the Proselytes, in all Ages, and *their Seed*; only with this Inlargement of Privilege in the Ordinance, they circumcised *only the Male Children* in their own Persons, (altho' the Female were never reckoned amongst the Uncircumcised, but amongst the Circumcised) yet *now* Baptism is a *more easy Sign* and is *suited* and *applied* to *both Sexes*: There is now, in receiving that Ordinance, *neither Male nor Female* as formerly there was in receiving Circumcision, *Gal. 3. 27, 28.* Therefore,

In the New Testament, the Subjects of Baptism are not express'd, as the Subjects of Circumcision were, *he and all his Males*, Gen. 17. Exod. 12. but *he and all his, they and their Households*. The Jailor on his Conversion *was baptized*, he and all his (he and all that were of him) straightway, *Acts 16. 33.* *Lydia*, upon her Conversion to the Faith of Christ,

was baptized and her Household, Acts 16. 14, 15. Also the Household of *Stephanas* was baptized, 1 Cor. 1. 16. From these three Instances, left on Record for our Instruction, it's as clear that the Apostles common Practice was to baptize adult Believers and their Households; as from those two Instances of baptizing *Lydia* and some Women at *Samaria*, Acts 16. 15. and 8. 12. 'tis evident that their common Practice was to baptize Women, as well as Men. And 'tis very strange, that those who make the two last Instances a Rule for baptizing Women, (altho' it is not said in so many expresse Words, *baptize Women*) should utterly refuse to allow the first three Instances to be a Rule for baptizing the Households of Believers, who are baptized themselves, because it's not said in so many Words, *baptize Children*.

Obj. It's said, Children are not expressed in those Texts that speak of Baptizing Households.

Answer, If they are not expressed, then they are not excluded; and if not excluded, then they are included: for 1st, Children being at least principal Parts of an House, if they had been excluded, they would then no doubt have been expressed, as when *Samuel*, an Infant, was not included with the rest of his Brethren and Sisters in the Term *House*; his Exclusion, together with the special Occasion thereof, is plainly expressed, 1 Sam. 1, 2, 3, 4. 20, 21, 22, 23, 24.

2^{dly}, If Children, who before had been circumcis'd, were not now to be baptized, here was both fit Place and just Occasion for the Apostles and for the Scripture (recording their Acts) to have excepted the Children expressly, and not to have used such Speeches and Terms, which in many other Places of Scripture are used to express and signify Children.

3^{dly}, The Scripture recordeth that the Apostles baptized the Households of adult Believers: And in many other Places telleth us, that the Household were the

Children

Children of the Father or Mother whose House it was; Therefore the Scripture, by necessary Consequence, telleth us, that the Apostles baptized the Children of adult Believers: That a godly Man's or Woman's Child or Children, are his or her House or Household; see these Scriptures, 1 *Tim.* 3. 4, 5. 1 *Sam.* 27. 3. with chap. 30. 6. *Exod.* 1. 1. with *Gen.* 46. 5. *Gen.* 45. 11. with chap. 50. 21. 1 *King.* 17. 12, 13, 14, 15. *Deut.* 25. 5, to 10. *Gen.* 30. 30. and 45. 18, 19. *Num.* 3. 15. *Psal.* 115. 12, 13, 14. 1 *Tim.* 5. 8. *Luke* 19. 9. *Exod.* 12. 27. with chap. 10, 8, 9. and 12. 37. *Gen.* 46. 26, 27. *Ruth* 4. 11, 12.

From these Texts (to omit others) it's abundantly evident, that in Scripture Language, the House or Household, is the Child, the Children, the little ones, the Sons and Daughters of the Father or Mother, whose House or Household it is.

Now therefore from the Tenour of this Expression, that they *baptized Households*, the Households of such who believed and were baptized themselves; (considered with the Texts foregoing, and with the harmonious Sense of Scripture, and Practice of the Church in all Ages from *Abraham* to *Christ*, which was to circumcise converted Gentiles and their Seed) 'tis plain enough, that the Children of professed and baptized Believers were baptized, as *Abraham* and his Seed, his Servants and their Seed, the Profelytes in all Ages and their Seed, were circumcised.

For if it were the Will of God, that there should be a Stop put to the Sealing of Believers Infants under the New Testament; If he willed that only adult professed Believers, and not their Children, should be baptized; would he have told us in his Word, that Persons and their Households were baptized, without telling us that Children in every House were, or ought to be excepted? Would he tell us that new Converts and their *Households* were baptized; and in many other

other Texts tell us, that the *Houses and Households* of his Servants, were their Child, Children, little Ones, Sons and Daughters, (as before) if he would not have the Children of his Servants baptized?

Obj. They spake the Word of the Lord to the Jaylor, and to all that were in his House; would they preach to Children?

Answer, Yes, they would, and so would those too, that make this Objection, did they but understand and put their Consciences under the Authority of the following Scriptures, *Eph.* 6. 1, 4. *Prov.* 22. 6. *Deut.* 6. 7. and 31. 12, 13. and 29. 9. with *ver.* 10, 11. *Jos.* 8. 34, 35. *Col.* 3. 20. *Psal.* 34. 11. and 78. 4, to 7. It's no Absurdity to preach the Gospel to an Infant, *Luke* 1. 76, 77. 78, 79.

Also seeing they could in the Absence of the Children, preach the Gospel to the Parent, including the Children in their Doctrine according to the Covenant, saying, *Believe, and Thou shalt be saved and thy House,* they might properly preach the same to Parent and Children together.

Obj. But, say they, the Jaylor *believed* in God with all his House.

Answer, Yea, the Children of Believers as such, (whilst Children at least are always in Scripture Account reckon'd amongst the Faithful, and never amongst Unbelievers, they being comprehended in the Parents Covenant.

Obj. It's said that *Lydia* was a Woman of *Thyatira*, tho' now at *Philippi*, and that it's unlikely she would bring her Children with her so far from home.

Ans. The Text saith not, that her Home was now at *Thyatira*, nor that her Children were born or lived there, but only that she was of that City; which proves no more than this, that she was born there herself, as Persons are said to be of this or that Town, Country or Nation where they were born: Nay, it's clear

clear that her House (*i. e.* her Children, as before) was with her at *Philippi*, and were baptized *as Hers*, immediately upon her being baptized herself.

Obj. The Household of *Stephanas*, baptized by *Paul*, ministred to the Saints; therefore they were not Children, say they, *1 Cor.* 16. 15.

Ans. This is no Proof that they were not Children when the Apostle baptized 'em; But 'tis a Proof that their Baptism, as an House of a godly Father was not in-vain, because that Covenant Grace, which was sealed to them and their Parent in their Baptism, did afterwards in due Time shew itself in their good Works.

Either those Households were baptized as adult single Persons on their own personal Profession, or else as they were the Children of the believing Parent. Those who assert the First, do it without any Colour from the Texts. There is not a Word of the Faith, Profession, &c. of any one Person in any of these three Households mentioned, until after they had been baptized. But that those Persons called *Lydia's Household*, *Stephanas's Household*, *All his*; were baptized *as theirs*, or *as their Households* as such, and on the Account of their Relation as Children to the believing Parent, seems clear, *1st*, from the very expressing themselves, *He and all his, she and her Household*, &c. compared with *Gen.* 17. 7, 9, 10, &c. *Exod.* 12. 48. *2dly*, Had they been baptized each one severally on his or her own personal Profession, then they ought to have been baptized, tho' *Lydia*, the *Taylor*, and *Stephanas* had not been converted: but surely they could not then have been baptized as their Households, as they were: For we read not of Baptizing the Households of Unbelievers: no, if all the adult Persons of an Unbelieving Man or Woman's House, and not themselves, were converted (as no doubt it often fell out in those Times) yet they could not be baptized as his or her Household, as these were; but as single Persons

Persons on their own personal Profession.

Again, Compare these Texts which speak of baptizing new converted Persons and *their* Households, with those that speak of saving new converted Persons and *their* Houses; and we shall find that Children are intended in or by the Term House, Luke 19. 9. *This Day (i. e. the Day of his Conversion) is Salvation come to this House, forasmuch as he also is the Son of Abraham,* Acts 16. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved and thy House.* If the Lord save the Houses, as such of those Gentiles who believe; and his Apostles baptize the Houses, as such of those Gentiles who believe; (for both which the Texts are express and full) then converted Gentiles and their Seed were baptized, as formerly the Proselytes (who were converted Gentiles) and their Seed were circumcised: For why should we not understand the Word House in the same Sense as intending the same sorts of Persons, where 'tis used of Baptizing, as where it's used of saving? If we are by the Term House to understand Children, in those Texts that speak of *saving the House*; then by the Term House we are to understand Children, in those Texts that speak of *Baptizing the House*: But we are to understand Children, when the House is said to be *saved*; *This Day is Salvation come to this House, believe and thou shalt be saved and thy House,* with Isa. 49. 25. *And I will save thy Children:* The Covenant of Promise runs not from Masters to Servants, Boarders or Lodgers, but from Parents to Children: *I will be a God to thee and to thy Seed; and will circumcise thine Heart and the Heart of thy Seed, for they are the Seed of the Blessed of the Lord, and their Offspring with them. I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring. The Promise is to you and to your Children.*

To the same Persons to whom Salvation comes, Baptism ought to come: But Salvation comes to the House,

House, that is Children of such who believe, therefore Baptism ought to come to the House, that is, Children of such who believe. Also,

The same *Way* that Salvation comes to an House, Baptism ought to come; but Salvation comes to an House by the Parents coming under *Abraham's* Covenant, through Faith in Christ, *Luke 19. 9. Gal. 3. 29. Acts 16. 31.* Therefore Baptism ought to come to an House, by the Parents coming under *Abraham's* Covenant thro' Faith in Christ.

And this very Way it was, that Circumcision came to the Seed of the Profelytes in all Ages from *Abraham* to *Christ*. And this Way it was that Baptism came to the House, that is, Children of the Jaylor, *Believe on the Lord Jesus Christ, and thou shalt be saved and thy House*: This is the Doctrine of the Covenant, which thro' Grace he believed *and was baptized, he and all his straightway*, *Acts 16. 31, 33.*

Obj. If the Children of Believers ought to be baptized, then why was not Christ baptized when a Child, for he was the Child of a Believer?

Ans. First, Our Lord Christ was circumcised in his Infancy; Circumcision at that time being the Token and Seal of the Covenant, he being the Child of a believing and circumcised Parent: But Christ in his Infancy was not the Child of a baptized Parent, neither was Baptism then instituted, and therefore the Objection is impertinent, and a meer Cavil, yet often insisted on amongst the Ignorant: It may as well be demanded, why *Abraham* was not circumcised in his Infancy, when he was not the Child of a circumcised Parent, nor was Circumcision then instituted.

2dly. Our Lord Jesus did not only pass the Time of his Infancy, but also from his *20th* to his *30th* Year without being baptized: Let the Objectors give a Reason for this if they can, which will not also fully answer their own Objection. If they will needs follow Christ's

Christ's Example, as to omitting the Time of Infancy for Baptism, then why not all other Time also, before the 30th Year? Yea, and all time after too? And so baptize none, but in the 30th Year of their Age.

Those who say, the Children of baptized Believers were not baptized, and call for an Instance in the New Testament of such a Child baptized, are desired to give an Instance in the New Testament, of such a Child baptized on its own personal Profession, when grown up; that is, let them, if they can, shew from Scripture, where, or by whom, any one Person, Man, or Woman, was baptized at Age, on his or her own personal Profession, who was born of a believing Parent after that Parent was baptized, or who was in its Infancy or Childhood, when the Parent was baptized. By baptizing of Infants, original Pollution is practically owned; and by denying Baptism to Infants, original Pollution is practically disown'd.

Obj. We can't see, say some, how Infants can be capable of Baptism, and yet not capable of the Lord's Supper.

Ans. I am sorry for it, and wish you better Eyesight, and (in order thereto) to lay by Prejudice; and then endeavour (for 'tis attainable) to conceive, how an Infant of a Month old is capable of being carried a Mile or two in the Arms of another, and yet not capable of walking so far on Foot alone. In Baptism the Person baptized is passive; (or at least ought so to be) the Work lies on the Baptizer alone: But in the Lord's Supper, divers Actions are required of the Receivers, as *to Take, to Eat, to Drink, to do it in Remembrance of Christ, to shew forth the Lord's Death.*

And it's no small Argument, that Baptism is come in the Room of Circumcision, and is to be applied to Infants, as Circumcision was; because, the Subject is passive in receiving it; the Ordinance being suited to the Age of Infants, as much every Way, as Cir-

cumcision was: And also because it's to be administered but once to any one Person; and that, as the *first* Sacrament and Seal of the Covenant, and of their Entrance, a Sign of Regeneration, and the New Birth; in all which it agrees with, and doth the same as Circumcision formerly did.

All Objections brought against the Covenant Interest, Church-Membership, and Baptism of Believers Infants, from their Want of Understanding, personal Profession, &c. are of no Force at all; because all such Objections, were as much against their Covenant Interest, Church-Membership and Circumcision, before Christ's Coming, as they can be against their Covenant Interest, Church-Membership, and Baptism since: Yet, then they enjoyed these Privileges, notwithstanding all such Objections; therefore they may do so now. The Children of the Godly, have now as much Need of, and as much Capacity for all these Privileges, as they had before Christ's Coming and Sufferings: And certainly his Coming, and Sufferings, hath not rendred God less merciful to the Infants of his People, than he was before. Did our Lord Jesus suffer and dye, to remove either God's Favour, or the outward Tokens of it, from the Infants of his People? Did he suffer and dye, to purchase their Excommunication, or casting out of the Church? No certainly.

It was the great Mercy and Privilege of the People of God, as such, both Jews and Ptoſelytes, to have the Covenant and Promises run from Parents to Children; to have their Infants in the visible Church, and Partakers with themselves of Circumcision, the *then* Token and Seal of the Covenant, and Sign of the Circumcision of the Heart; for thereby the Promise was confirmed and sealed to their Faith, that *God would be a God to, and circumcise the Hearts of both them and their Seed.* And this Grant of Privilege, as renew'd and confirm'd by Christ, (who hath chang'd Circumcision into Baptism)

Baptism) the Christian Churches have, and do thankfully accept, and faithfully apply, to the Infants of Believers; as the next Chapter shews.

C H A P. X.

HAVING proved from the whole Drift and Current of Holy Scripture, that Believers Infants are, together with their Parents, in the visible Church, in the Covenant of Promise, with a Right to partake, even in their Infancy, of the Token and Seal of the Covenant and Sign of Regeneration or Circumcision of the Heart, which now is Baptism. I shall proceed to shew that this is the Doctrine professed, held and practised by the *Protestant* Churches in general. There are two Things make this necessary to be shewn. *1st*. Because the Opposers say, tho' untruly, that baptizing of Infants is Popery. *2^{dly}*. Because in their printed Books against Believers Infants, and for their new Doctrine, (finding themselves pinched with Scripture Testimony brought against 'em; also finding the Scriptures, they would rest on, at every Turn to forsake 'em and refuse to come into their Service) they fly for Refuge to human Testimonies, multiplying Quotations of the Sayings of particular Persons, as if they designed to carry their Cause by Number and Poll; and make the Ignorant believe that the generality of the learned and eminent Teachers and Writers in the Church, were on their Side, against the Infants, contrary to the Truth: Whereby some are deceived, who know not how easy a Matter 'tis to heap up the Sayings of particular Persons for any Error; especially if Liberty be taken to quote, or rather press Men's Sayings, to serve in a Cause directly contrary to the manifest Sense and Meaning, as well as the known Judgment and Practice of their Authors; which unfair

Practice, the Opposers of Infants have been extremely faulty in : I doubt not but they would be greatly offended, should I here only repeat what some of the very same Men have written of them, and their Way, whom they quote for their Side. It's clear, that wanting the Judgments of the great, learned and eminent Servants of Christ on their Side, they have chose to make Use of their Names, to give Credit to the Cause of Anabaptism.

On the other Side, it would fill many Volumes ; yea, 'twere an endless Work, for any Man to shew what hath been written on the Behalf of Believers Infants, and against their Enemies, the Anabaptists, by the most eminent Reformers, Confessors, and Martyrs, in the several Nations where they lived, and by able and faithful Ministers, and other Christians, since, without Number. See that blessed Martyr, Mr. *Philpot's* excellent Letter of Infant-Baptism, Book of Martyrs. Vol. 3. And that excellent Discourse of Mr. *Calvin's* on the same Subject, *Calvin's* Institutions. Book 4. Chap. 16.

But my Business now, is not to shew the Opinion of particular Men, but the Judgment, the Faith, and Practice of the Protestant Churches in general, declared and published in their Confessions of Faith.

1st. The Church of *England* in the 39 Articles, Article 27. saith,

The *Baptism of young Children*, is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

2^{dly}. The Confession of the Faith of *Scotland*, saith.

We confess and acknowledge, that Baptism appertaineth as well to the Infants of the Faithful, as to them that be of Age and Discretion : And so we damn the Error of the Anabaptists, who deny Baptism to appertain to Children.

See the Harmony of Confessions, published in the Name of the Churches of *France* and *Belgia*.

3dly. The latter Confession of *Helvetia*, of Holy Baptism, Chap. 20. saith,

We condemn the Anabaptists, who deny that *young Infants*, born of faithful Parents, are to be baptized: For according to the Doctrine of the Gospel, *theirs is the Kingdom of God*; and *they are written in the Covenant of God*. And why then should not the Sign of the Covenant be given to them? Why should they not be consecrated by holy Baptism, who *are God's peculiar People*, and *in the Church of God*? Chap. 19. In the Stead of Circumcision, we have Baptism.

4thly. The Confession of *Bohemia* of holy Baptism, Chap. 20. saith, This is taught that *young Children* also, who are reckoned in the Number of *God's People*, — *Suffer ye the little Children to come unto me and forbid 'em not, for of such is the Kingdom*. Therefore according to the Word of the Lord, and to many other Testimonies and other Promises made to this *beloved Age* of Children; especially when as also, there is extant an Example of that antient Ministry ordained of God, *viz.* Circumcision, which by reason of the Covenant, belonged not only to those of Discretion, but therewithal, also, to *young Children*. For these Causes do our Ministers, without any doubt, and boldly, *baptize Children* in the Name of the Holy Trinity, applying to them a Sign of most effectual Virtue, and most sure Witness bearing of that Thing, which by Christ's own Words, is assigned to *this Age*, and *is imparted unto it*: — And so over *Children*, this most holy Name is called upon, in which alone there is Salvation.

5thly. The *French* Confession, Article 35. saith,

Seeing that God doth *together with their Parents*, account *their Posterity* also to be *of the Church*, we affirm, that *Infants*, being born of holy Parents, are by the Authority of Christ to be *baptized*.

6. The *English* Confession, Article 11, or general Apology, Chap. 11.

» We say that Baptism is a Sacrament of the Remission of Sins, and of that Washing which we have in the Blood of Christ; and that no Person which will profess Christ's Name, ought to be restrained or kept back therefrom: No, not the very *Babes* of Christians, forsoomuch as they be born in Sin, *and pertain unto the People of God.*

7. The *Belgia* or *Dutch* Confession, Article 34. saith, — We believe and confess, — that Circumcision which was done by Blood, being abolished, he (*i. e.* Christ) hath instituted Baptism in the *Place thereof.* — Baptism is a Token to us, that he will be our God for ever. — Therefore the Lord hath commanded all his to be baptized with pure Water, *In the Name of the Father, the Son, and the Holy Ghost*, to signify that the Blood of Christ doth internally, thro' the Operation of the Spirit, perform and effect that in the Soul, which Water doth externally work in the Body; for Water being *poured* upon us, and appearing in the Body of him that is baptized, moistning the same, doth wash away the Filthiness of the Body: So the Blood of Christ, washing the Soul, doth cleanse it from Sin, &c. Not that this material Water doth these Things, but the sprinkling of the precious Blood of the Son of God, &c. — For these Causes do we believe, that every one that desireth to obtain eternal Life, ought to be baptized with one Baptism, and that alone, which never afterwards is to be iterated, seeing that we can't be born twice. Neither doth this Baptism profit us, *only* at that Moment, when the Water resteth on us, and when we are sprinkled with it; but it is available throughout the whole Time of our Life: Therefore here we do detest the Error of the Anabaptists, who are not content with one only Baptism, and that once received, but do also condemn the Baptism of Infants, yea of those that be born of faithful Parents: But we by the same Reason

Reason do believe, that they ought to be baptized and Seal'd with the sign of the Covenant; for the which in time past the Infants amongst the *Israelites* were circumcised, that is, by Reason of the *same Promises made unto our Infants, that were made unto others.* And verily Christ hath no less shed his Blood to *wash the Infants* of the Faithful, then he did for the washing of those that are of riper Years; therefore it is meet that they should receive the Sign or Sacrament of the thing which Christ hath wrought for their sakes. — Furthermore, that which Circumcision did perform to the People of the *Jews*, the same doth Baptism perform to the Children of the *Faithful*: For which cause *Paul* calleth Baptism, *the Circumcision of Christ.*

8. The Confession of *Auspurge*, Article 9. saith,

That young Infants are to be baptized, and that they being by Baptism commended to God, are received into God's Favour, and are made the Sons of God, as Christ witnesseth, speaking of little Children in the *Church*, Mat. 18. *It is not the Will of your Heavenly Father that any of these little ones should perish:* They condemn the Anabaptists, which allow not the Baptism of Infants, &c.

9. The Confession of *Saxony*, Article 13. saith,

We do also baptize Infants, because *it is most certain that the Promise of Grace doth pertain also to Infants*, and to those only which are *Ingrafted into the Church*: Because that of these it is said, *suffer little Ones to come unto me, because that to such appertaineth the Kingdom of Heaven.* And *Origen* writeth on the sixth of *Romans*, *That the Church received the Custom of baptizing Infants from the Apostles*: Neither do we think that this Custom is only an idle Ceremony, but that the Infants are then indeed received and sanctified of God. — And of this Matter there be many Things written and published in our Churches, whereby the Anabaptists are refuted.

10. The Confession of *Wirtemberge* of Baptism, Chap. 10.

We acknowledge that Baptism is to be Ministred, as well to *Infants*, as to those that are grown to full Age, and that it is to be used in the Church, even to the end of the World, in the Name of the Father, and of the Son, and of the Holy Ghost, according to *Christ's Institution*: — Moreover we teach that he, which is (so) baptized, is *Sprinkled* with a Spiritual Anointing, &c.

11. The Confession of *Sueveland* of Baptism, Chap. 17. saith,

And seeing that Baptism is a Sacrament of that Covenant which God hath made with those that be his, promising *that he will be their God and the God of their Seed*, and that he will be a *Revenger of Wrongs*, and take them for *his People*. To conclude, seeing it is a Token of the renewing of the Spirit, which is wrought by Christ: Therefore our Preachers do teach that it is to be given to Infants also, as well as that in times past under *Moses* they were circumcised; for we are indeed *the Children of Abraham*; and therefore that Promise, *I will be thy God and the God of thy Seed*, doth no less pertain unto us, than it did to that Antient People.

12. The Confession of the Assembly of Divines at *Westminster*, Chap. 24. of Marriage, saith,

Marriage was *ordained* for the mutual Help of Husband and Wife, for the *Increase* of Mankind with a *Legitimate Issue*, and of the Church with an *Holy Seed*.—

And Chap. 28. of Baptism.

Not only those that do actually profess Faith in, and Obedience to Christ, but also the *Infants* of one or both believing Parents, are to be baptized.

Also the Assemblies larger Catechism, saith,

Baptism is not to be administred to any that are out of the Visible Church, and so Strangers from the Co-

venant

venant of Promise, till they profess their Faith. — But *Infants* descending from Parents, either both, or but one of them, professing Faith in Christ, and Obedience to him, are in that respect within the Covenant, and to be Baptized. — Baptism is to be administered but once with Water, to be a Sign and Seal of our Regeneration and ingrafting into Christ, and that even to *Infants*. —

13. The Confession agreed on at the Savoy, 1658, faith, Chap. 25.

Marriage was *ordained* for the mutual Help of Husband and Wife, for the *Increase* of Mankind with a *legitimate Issue*, and of the Church with an *Holy Seed*. —

And Chap. 29. faith,

Not only those that do actually profess Faith in, and Obedience to Christ, but also the Infants of one or both believing Parents are to be baptized, and those only.

14. Out of a Confession of Faith written by *Christopher Smith*, Minister and Martyr, directed to the faithful Congregation in *Antwerp*, fit for all Christians to read, &c.

In Baptism we are washed from our Sins: It being the Laver and Bath of our Regeneration and Renovation in the Blood of our Lord Jesus Christ. In it, God renews and confirms to us his Covenant, which he formerly made with *Adam, Abraham, Isaac and Jacob*; the Covenant is not changed, but the Sign only: namely, the Knife into Water, and the Circumcision or cutting of the Fore-skin into Baptism or Washing. Christ's Blood being shed, no Blood now must be shed. Water is now only the Sign of the washing away of our Sins, which alone sets forth the Virtue of Christ's Blood shed.

Nor are the aged and grown in Years, only called to the Communion of this Divine Seal of the Covenant; but also little Infants new born; to whom as to the other appertains this Sign of the Covenant also, as in

in Times past Circumcision belonged to the Children of the *Jews*: For this Cause Christ commanded, that they should be brought to him, styling them Heirs of the Kingdom of Heaven, *Mat.* 19. 14. For this Cause also the Children of Believers are called Holy, *1 Cor.* 7. 14. seeing the Promise of Salvation in Christ belongs to them, as saith *Peter*, *Acts* 2. 39. And therefore the Apostles baptized whole Families. *Acts* 16. 15. As *Abraham* circumcised all his Household, *Gen.* 17. 23. And as Circumcision was given but once, so ought we to be but once baptized. *Mirroure of Martyrs*, 5 Edit. pag. 585, &c.

As we have seen the whole Drift and harmonious Sense and Meaning of Holy Scripture in all its Parts, proving that the Infants of the Faithful are of the Number of God's People, within his Covenant Church and Kingdom, with a Right to Baptism: So also we have seen the Faith and Practice of the Protestant Churches in general, exactly conformable thereto.

Obj. But those who differ, do constantly affirm the Church did not apply Baptism to Infants, till many Years after the Apostles were dead.

Ans. 'Tis true many affirm it, tho' none will or can prove it. None can find the Beginning and first Rise of baptizing Infants, until they ascend up to the Scriptures and Practice of the Apostles; but 'tis easy to trace Heresies to their first rising up. *Mr. Philpot*, in his Letter before cited, saith, "I can declare out
" of ancient Writers, that the Baptism of Infants hath
" continued from the Apostles Times unto ours.—
" (and after citing some Testimonies, saith,) These
" Authorities of Men I do alledge, not to tie the
" Baptism of Children, to the Testimonies of Men;
" but to shew, how Men's Testimonies do agree with
" God's Word, and that the Verity of Antiquity is on
" our Side, and that the Anabaptists have nothing but
" Lies for them, and new Imaginations, which feign
" the

Baptism of Children to be the Pope's Commandment. Thus far Mr. *Philpot*.

To which let me add a Word or two of Mr. *Calvin's* to the same Purpose. "Whereas, saith he, they spread abroad among the simple People, that there passed a long Row of Years after the Resurrection of Christ, in which the Baptism of Infants was unknown: Therein they most foully do lie; for there is no Writer so old, that doth not certainly refer the Beginning thereof, to the Time of the Apostles. *Calvin's Inst. B. 4. Chap. 16. Sect. 8.*

P O S T S C R I P T.

WHEREAS the Antipædo-Baptists frequently decline the Evidence of the Truth, here pleaded and vindicated, by taking much Pains to disprove, what no Body asserts; viz. that all Infants of Believers, as such, are in an *invisible* Covenant-Relation to God, and made Partakers of all spiritual and eternal Blessings; whereby their less knowing, and unwary Readers are bewilder'd and deceiv'd, as taking this to be what is pleaded for by those that maintain the *visible* Covenant-Relation, which the Infant Seed of professed Believers stand in to God: Here is added, the plain, true State of the Controversy in the Author's own Words, in the four following Propositions in his Remarks on Mr. *Ewer's* pretended Answer, &c. Pages 6, 7.

1. That there is, and always was, an external and visible Administration of the Covenant of Grace; and an internal and invisible Administration of the same Covenant of Grace: Accordingly, the Church and Kingdom of Christ, is considered either as visible or as invisible.

2. The

2. The Covenant of Grace as externally and visibly administered, comprehends all professed Believers and their Infant-Seed; and the Covenant of Grace as internally and invisibly administered, comprehends so many of those professed Believers and their Infant-Seed whose Persons are truly justified and sanctified; but who these are is known to God only.

3. We know in the general, that some of those professed Believers and their Infant-Seed, in the Covenant of Grace, as externally and visibly administered, may and do live to fall away; but which Persons of them shall do, is known to God only; wherefore we can't without sinful judging, and Breach of Charity, conclude otherwise of any one particular Person of them, but that he's a real Saint inwardly, so long as he is a visible one.

4. As Men don't know; so they have nothing to do to controvert about who have an internal invisible Right, and shall persevere to the End and be saved; or who have only an external visible Right, and shall fall away. It is a very great Favour from God, that a Man may attain to the Assurance of his own Calling and Election, *2 Pet. 1. 10.* But is there a Man living on Earth, who hath this Assurance for himself, that can assure other Men he is elected, called, pardoned, and inwardly sanctified? If Men can't know this one of another, then they must judge according to outward Appearance; it's God only searcheth the Heart and trieth the Reins, *Jer. 17. 9. 10. Rom. 8. 27. Rev. 2. 23.* Wherefore the present Controversy is only about who have, and who have not this apparent visible Right about who are visible Saints, visibly in Covenant, Members of the visible Church and Kingdom of Christ, and so stand visibly related to him; whether these are adult professed Believers only, or together with their Infant-Seed also.

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